ZIONS HERALD

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THE ANGELUS

Jean Francois Millet

OCTOBER 1, 1947

FROM COVER TO COVER

LET'S GO BACK TO THE SABBATH, says the Rev. Clarence F. Avey, minister of Starrett Memorial Methodist Church, Athol, Mass.

Willard Uphaus, executive secretary of the National Religion and Labor Foundation, New Haven, Conn., asks WHERE IS THE FEDERAL COUNCIL GOING?

IS IT JUST ONE MORE? asks Bishop Herbert Welch, in speaking of World-Wide Communion Sunday.

The Rev. Clifford H. Osborne, pastor of the Pleasant Street Methodist Church, Waterville, Me., speaks on THE RECONSTRUCTION OF THE INDIVIDUAL.

Plus news of the Methodist Ecumenical Conference at Springfield and digests of addresses given at that conference.

READERS WRITE

Face the Truth

I have been wanting to write you a line of commendation for your handling of the Yugoslavian matter. When I first heard of the invitation to go, I thought probably you would decline, and that I would have declined. But since men were to go, I have been happy that you, with your clear eyes and sound sense were with them.

It was to be expected that there would be a storm about it. In some quarters there are great emotional disturbances whenever the word "communism" is spoken; yet I have been surprised at the attitude of the *"Monitor's"* Reuben H. Markham and many others like him. He says "By their visit, the seven American Protestants—whatever their intentions—allowed themselves to be used as propaganda instruments by the leaders of totalitarian world communism," and so on. The theme of the greater part of his article is just that: the visit itself gave comfort to the Communists. Obviously it is implied that we should all of us be engaged in a great conspiracy to turn our backs on Communism and everything it touches. If going over there seeking information might comfort them in any way, let us remain ignorant. If polite words responding to polite greetings might be used in Communist propaganda, let us scorn the outstretched hand of greeting. If simple truths about daily life over there might be used to make Communism seem less dreadful, let us not tell the truth—let us not find out the truth—let us sit back and watch while Roman Catholic propagandists grind out their grist.

I am glad you went. If simple truths on the subject are so frightfully dangerous, then we are standing on too slippery ground and had better get off it. As an American Protestant, I don't propose to be made afraid of the truth; and I don't mean, either, to be afraid of the expression of individual opinions, even when they are a bit screwy, as some of the things some other man said, were.

It seemed to me that possibly you drew some of their fire on you by understating your opponent's case. True, the Pope has been troubled about separation of church and state, with all the loss to the Roman Church which that involves, but he sustains familiar and established Roman Catholic doctrine when he calls that a denial of religious liberty. For it has been affirmed and then reaffirmed by Popes for seventy-five years that individual religious liberty is a heresy—that there is no religious liberty for the Roman Church which does not accord it the opportunity to administer its own disciplines with full authority, which implies the backing of civil authority. To us Protestants, freedom of the individual conscience and freedom to worship are grand ideals. But to a church of *authority* they are not ideals of current interest. Therefore, withdrawing from the Roman Church the use of the powers of state, is a withdrawing of what the Popes have for years been teaching is the essence of religious liberty—for an authoritarian church.

In the second place, is the Stepinac affair. And that involves the question of religious liberty not only among Catholics but everywhere. We haven't solved it ourselves. How far should a Father Coughlin be allowed to go in teaching treason? He went too far and we cut him off the air and took away his mailing privilege. His bishop and cardinal supported him in his course. America denied him liberty in the matter. We said he wasn't teaching religion. May a priest use the cloth as a cloak for villainy? May he preach treason indefinitely without interference because he calls it religion? America said no, in Father Caughlin's case, and Tito said no in Archbishop Stepinac's case.

But the dilemma lies in this, that civil authority assumed the right to set limits on religion. Shall the district attorney say what is religion? Shall a jury say what is permitted to a man's conscience? If civil authority draws the line between the application of religion and politics, religion is limited, not free. Probably the reason that dilemma hasn't troubled us more is that we live in a fairly homogeneous society. Over there the dilemma looms as big as a house, and Tito decided it against religion. The Pope's argument is a powerful one: if religion is to be free, district attorneys and other politicians cannot have authority to cramp and confine it according to shifting and irresponsible notions as the prerogatives of politics.

I feel sure that we must learn how to get along with Communism in the world. We must be willing to meet it courteously and tell the truth about it. At the same time we must realize that its presence challenges every ideal we have of liberty, for we have not solved the fundamental question how to grant liberty to the individual or the social movement which aims to destroy—destroy liberty.

GEORGE C. ROBERTS,
Springfield, Mass.

A Grand Job

You are doing a grand job of progressive independent religious journalism. All success to you.

(Rev.) WELDON F. CROSSLAND,
Rochester, New York

Attack on Priests in Istria Called Local Incident

BELGRADE (RNS) The recent incident in the Yugoslav zone of Venezia Giulia in which Father Miro Bulicic was killed and Msgr. Jacob Ukmar injured, was "not an attack on religious liberty but merely the outcome of tension between local Catholics of different political tendencies," Dr. Jean Nussbaum, European secretary of the International Religious Liberty Association, declared here.

He recalled that on Aug. 24th, several hundred Croat peasants and townspeople in Lanisce, Istria, attacked the two priests during a confirmation ceremony. Both priests had been sent from Trieste to assist the local curate, Father Cek, during the ceremony. Father Bulicic was killed, and Msgr. Ukmar injured, during the incident. Yugoslav authorities arrested 33 persons, including Msgr. Ukmar, Father Cek, a local government official and members of the attacking mob, to determine responsibility.

(A recent Religious News Service dispatch from Rome quoted Vatican authorities as stating that the incident was the result "more of local intrigues and personal animosity than of a general offensive against the church ordered by Belgrade.")

Dr. Nussbaum said he had personally conducted an on-the-spot investigation of the incident and had questioned villagers at

lergy both in the town of Lanisce and in he surrounding localities. He stated he was not in any way supervised or controlled" uring his fact finding mission.

"One of the main causes for local ten-ion," Dr. Nussbaum declared, "was the fact hat while almost 100 per cent of the vil-agers of the surrounding countryside were trongly anti-Fascist during Italian rule, the ame could not be said about many of the eople of Lanisce, who had made common ause with the Italians during Mussolini's ays. Almost all of the population in the anisce area are Croats.

"The surrounding villages had suffered a ood deal during the Italian occupation. Six illages had been burnt completely as 'puni-ive' measures. There was therefore a good eal of antagonism between the rural pop-lation and certain of the inhabitants of Lan-sce itself.

"However," Dr. Nussbaum declared, "there vas no actual trouble as long as Lanisce had s old priest, Father Anici. It was only vhen the Bishop of Trieste replaced Father nici with Father Cek last December, that eal trouble arose."

Father Cek, Dr. Nussbaum declared, was escribed to him by all villagers with whom e discussed the incident as " a well-known ascist sympathiser during Italian rule and s a violent opponent of the present Yugo-lav administration. The villagers appeared nuch angered by the removal by the Bishop f Trieste of Father Anici who was well-ked by the population."

Dr. Nussbaum said his investigation howed that the incident was caused, as the ugoslav authorities charged, by the an-ouncement by Father Cek that "former artisans and volunteers to the Yugoslav outh railway' line would not be acceptable s godfathers during the confirmation cere-nony which Msgr. Ukmar, Father Bulicic nd he were charged by the Trieste Bishop vith performing on Aug. 24th.

The angered population, many of whom ame from the surrounding villages, then at-acked the priests with rocks and knives. ather Bulicic was killed and Msgr. Ukmar njured before police managed to disperse he mob.

The Yugoslav authorities then carried out n investigation of their own, with much he same findings as those reported by Dr. Nussbaum.

Dr. Nussbaum, a Swiss, has been travel-ing all over Yugoslavia for the past month nd has held a number of conferences on eligious matters with Yugoslav leaders, in-luding Dr. Vladimir Bakaric, the Croatian remier, and Mosha Pijade, vice president f the Yugoslav Presidium. He said the uestion of the Protestant church in Yugo-lavia and various religious sects not recog-ized as churches before the war came under articular discussion.

Let's Go Back To The Sabbath

CLARENCE F. AVEY

The writer hastens to say, lest the heading of this article be misunderstood, that this is no "Sabbatarian" plea in the usual sense of that word. He believes in the familiar saying of Jesus, "The Sabbath was made for man, not man for the Sabbath." Therefore, what is to follow is in no sense a call for a return to a holy day hedged about with endless restrictions. Obviously, the grim day in which men were afraid to move or children to play, is a thing of the past. Even if anyone desired it, the return to such a day is impossible. Time marches on, and it is beyond our power to turn the clock back in this fashion.

The real problem that is posed by current trends in American life is whether we are to have any holy day at all. The traditional Lord's Day as observed in the United States in generations past has been in a process of steady disintegration. The First World War opened the afternoons of Sunday to the movies, baseball and commercial amusements of all kinds. The Second World War, through its scrap drives, Sunday labor, and general disregard of Sunday by the military forces, made inroads into Sunday morning. Now even the few hours of the morning are no longer regarded as the province of the church and religious education. Common labor on the Lord's day is now an ordinary sight all over the land.

The First Day has become more of a holiday than a holy day. Its primary purpose is no longer rest and religion. Sunday has become "Fun Day." If this tendency continues at its present accelerated pace, religion will soon be a "back number" in American life, and the church will be a weak and futile factor in contemporary civilization.

One disturbing aspect of our weekly observance of a day dedicated to faith and religion is the confusion created by the attempt to have two days—Sabbath, for the Jewish community, and Sunday, for the Christian churches. The Seventh Day, the Jews' age-old day of rest and religion, is in present-day American usage the best commercial day of the week. The Jew, preeminently a man of business and commerce, must either forego the profits of the day by closing his establishment entirely, or else hire Gentiles to run his business for him (as some do), or give up any genuine attempt to adhere to the Sabbath, as most Jews seem to have done.

Moreover, his tradition being different from that of his neighbors, he has little inclination to keep the Christian day. The Christian, on the other hand, has no regard for the Jewish community's desire to keep holy day, and in addition, has gradually let slip his own until it is scarcely recognizable as a day

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Where Is The Federal Council Going?

WILLARD UPHAUS

The Federal Council's 1947 Labor Sunday Message illustrates again the contradiction between our pious Christian culture and the present political and economic realities. The message admits that we are confronted with new problems and new crises, but there is little in it that measures up to the tragic dimensions of the issues facing a world in agony. I cannot picture many laymen, as they heard it read, filled with righteous anger at the injustices around them or conscience-smitten at the Pharisaism in our midst.

Feeling that I had recognized a new hand at work in the preparation of this message I reexamined the ones for 1945 and 1946. The contrasts are noticeable, especially between the 1945 and this year's message, and they seem to point to a turning back.

The 1947 message is a general homily on the church and social relations, and what little fire it has gets lost in paragraphs which wander off on secondary matters and make you forget the occasion. I am all for the good things said, but this message was to celebrate labor's special day and to point to the implications for the church, labor and social change.

In comparing the 1945 and 1947 messages three differences stand out. First, one finds less historical perspective. There is little recognition of the revolutionary changes taking place in the world today that are now having decisive effects upon us. The church is still to play the role of reconciler between conflicting, and often immoral forces in our bourgeois society. It is not called upon to assume responsibility for giving direction to historical forces. The 1945 message stressed the "great decisions" to be taken at "a juncture of history and destiny." "Revolutionary ideas . . . struggle for mastery. Every sector of society is involved in the struggle; there is no neutral territory." This year's message refers to "constant change" but declines to point out the path it should take. It seeks comfort still on a neutral ground which was said in 1945 to have passed away.

A common habit on the part of those who resist basic change is to overplay the complexities of a situation. We are told this year that "recurrent business depressions" are still "a problem of profound complexity." There is an undue humility about knowing what to do. An average thinking worker who can read about monoply and unprecedented corporation profits and who feels the pinch of rising prices ought to be able to put his finger on much of the difficulty. Our inadequacy lies mainly in our social insensitiveness, our failure to comprehend the extent of our personal and national sin, and a paralysis of the will; not so much in a lack of knowledge.

The 1947 message sidesteps any reference to specific economic goals. What is meant by "a better economic life," and by "the realization of the fellowship of men under God, and the sense of a common destiny?" Do we not face the inescapable fact that the Gospel has to do with good news, and news has to do with the world's goods and the kind of human relations we set up in producing and sharing them? The Hebrew prophets and Jesus were never guilty of setting so-called "spiritual values" over against the material things of life. I remember how hard some of the delegates at the Pittsburgh Conference, including labor leaders, fought to have ideals spelled out in terms of definite economic relations. The 1945 message listed a number of concrete objectives, such as: an adequate and secure standard of living (something that economists, statisticians, business leaders and housewives can arrive at), good housing, social insurance to protect workers against hazards, an assured annual wage, and the defense of labor's magna carta. The churches, it said, feel "a peculiar responsibility" for the maintenance and further extension of the fundamental

E. Stanley Jones Coming To Boston

Dr. E. Stanley Jones, author, evangelist and one of the outstanding leaders of the Protestant church, will speak in Boston on Oct. 10th. When he speaks in Boston he will have concluded a tour of speaking engagements in thirty of the large cities of the nation. The Taft Auditorium in Cincinnati was filled when he was there and similar large audiences welcomed him in Albany, Syracuse, Detroit, Spokane, and San Francisco. Dr. Jones will speak in a mass meeting in Trinity Church on Copley Square at eight o'clock on Oct. 10th. The Rev. Raymond Calkins, dean of Protestant ministers in the Boston area and for many years minister of the First Congregational Church in Cambridge, will be chairman of the meeting.

Other outstanding Protestant clergymen and leaders on the welcoming committee include Professor Edgar Sheffield Brightman, Ph.D. of Boston University, Dr. William Henry Denney, Dr. Nels F. S. Ferre of Andover-Newton Seminary, the Rev. Theodore P. Ferris of Trinity Church, Dr. Ray John of the Y.M.C.A., the Rev. William R. Leslie of Brookline, President Daniel L. Marsh of Boston University, the Rev. Frederick K. Meek of Old South Church, the Rev. Palfrey Perkins, the Rev. E. Talmadge Root and the Rev. William W. Rose.

All persons including laymen and clergymen are urged to attend this mass meeting to hear Dr. Jones explain the Five Plans of Union that have been proposed. He will also explain the Federal Plan of union. He holds that denominations have had a useful place in preserving the essentials of the Christian faith, but these essentials now need to be conserved and accentuated for the benefit of all. Each church will maintain its own sovereignty but will choose to unite with the combined bodies to promote religious unity and a strong religious front.

Proponents of all the plans are cooperating in the nation-wide crusade conducted by Dr. Jones, and the sponsoring committee includes such nationally known persons

former President Herbert Hoover, Mrs. Grace J. Coolidge, Lowell Thomas, J. C. Penney, Hon. Walter H. Judd, John H. Ryder, Andrew H. Phelps, Mrs. Hilda L. Ives, Gov. Luther W. Youngdahl, and Mrs. Harper Sibley.

Laymen in the Boston area who are cooperating in the Boston meeting include: William A. Coolidge, John A. Tuckerman, and Robert Cutler. A call has already been sent to clergymen of the area asking them to announce this meeting and the significance of the crusade in their churches.

The crusade is largely a laymen's movement and is being sponsored largely by laymen. Many of them hold that we cannot make an effective "United Nations" without a united church. The Christian church of all branches of thought should work together is the belief of many. They have been fortunate to secure Dr. Jones to spearhead this movement. Dr. Jones said, "A world seeking unity knowing that it must find it or perish, will pay little heed to a church unwilling or unable to show the way to unity." In a recent crusade report Dr. Jones is quoted as saying, "It is self-evident that the Christian churches of America could accomplish many things unitedly which they cannot do in their present divided state."

Federation Opposes Economic 'Weapon'

New York (RNS) Opposition to the use of American economic superiority as a "political weapon to divide the world" was expressed here by the executive committee of the Methodist Federation for Social Action.

The resolution urged the United States to cooperate fully with the United Nations and to give "generous and non-discriminatory aid to all suffering and war-devastated countries." It also opposed the Marshall Plan on the ground that it was a unilateral action which ignored the United Nations.

"Americans have nothing to gain by policies which make for war," the resolution added. "We urge our leaders to concentrate their energies and attention on finding ways to build rather than bypass the United Nations, to unite rather than split its members, and to work with rather than against the Soviet Union."

In another resolution, the committee urged President Truman to call a special session of Congress "to reinaugurate the price controls and profiteering curbs which were so prematurely and wrongly abolished."

Repeal of the Taft-Hartley Act was demanded on the ground that it is "harmful legislation" which seeks to "abolish political freedom and to dictate to workers whom they shall and shall not elect as their officers."

Bishop Lewis O. Hartman of Boston presided at the meeting.

rights of labor as recognized in statute law. It warned against "repressive legislation presuming to coerce peace." This was an indictment, two years in advance, of such reprehensible legislation as the Taft-Hartley Law. The absence of similar language in this year's message may give us a clue to the authorship, for the Federal Council's Charles Taft could not be expected to condemn the work of Brother Robert.

Congressman Adolph J. Sabath of Illinois is among those who believe it is possible to lay the guilt for our present price-profit orgy where it belongs. In a letter to Attorney General Tom L. Clark, urging him to begin anti-trust investigations, Mr. Sabath listed five major groups: the meat-packing trust, the dairy products combination, the produce exchanges (particularly those dealing in butter, cheese and eggs), the Board of Trade, and the fertilizer trust. All people, little and big, must share responsibility for our present situation.

Either because of ignorance or sloth, many fail to use the political instruments of democracy to eliminate exploitation and corruption. Eighty representatives in the 80th Congress, many of whom helped scuttle price control, went in on a five per cent margin. Where where the American people on Election Day in 1946? These are areas in which religious pronouncements might be more precise and emphatic.

The 1946 message also outlined in considerable detail what the common good means, and even went so far as to remind the unions themselves that they have the responsibility of seeing that millions of workers to whom the benefits of trade unionism have never been extended "should be given the advantages and protection of organized labor." After having taken higher moral ground itself, the Christian church has the right and duty to drive this truth home, for certainly there are groups of organized workers who are guilty of living on in selfish contentment, when their own needs and desires have been met.

A noticeable lack in this year's message is a treatment of the Christian doctrine of work, especially as it applies to an industrial society. The message does a careful job of balancing the virtues and sins of employers and organized workers. "An employer can put thousands off the payroll, a union can put thousands on the street." "Clearly the church must reject both the idea that most employers are greedy conspirators who combine in gigantic corporate entities and the idea that organizations of employees are usually led by demagogues." "The urge and competition for power can exist among employers and union leaders alike." These things are true, but the essential role of organized labor is overlooked.

It is the peculiar teaching of Protestantism that work of any kind has moral and religious significance, not just the work of those who follow strictly Christian vocations. Chopping cotton in the south, operating a machine in Detroit, running a typewriter in an office — these all have religious significance. Under conditions of mass production it is extremely difficult for the worker to experience the moral relevance of what he is doing to the general welfare. As long as he acts as an individual, he has little to say about the quality of the finished product, under what conditions it is made, or how much the consumer should pay for it. It is only as he joins with his fellow-workers through his union that his occupation has meaning for the spiritual and economic well-being of himself, his family and his community.

Of greater importance is the fact that monopolies have gradually dispossessed the people, whether in the shop or on the farm. It is no answer to point to record-breaking annual production averaging two hundred billions in worth and to unprecedented wages. This is not proof of economic health. God created the earth and the riches it holds. He intended for man to have dominion over the works of His hands — *man,* the people, and not just a few cunning exploiters. To restore this earthright to man seems to me to be a divine

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EMORY STEVENS BUCKE
Editor

Special Contributors

CHARLES D. BRODHEAD — HAROLD W. RUOPP
H ELLIOTT CHAFFEE — RALPH W. SOCKMAN
CHARLES M. MCCONNELL — WILLIAM L. STIDGER
RAYMOND H. HUSE

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The Ecumenical Spirit

Those of us who are attending the Ecumenical Conference at Springfield are experiencing an enthusiastic spirit of denominational fellowship. There are sixteen brands of Methodism here and all of their representatives are having a rare opportunity to find out how very much they have in common. This is good training for Methodists for it ought to make it easier for the followers of Wesley to enter into more experiences of Protestant unity.

We do not believe that Protestant unity can be achieved by the abolition of denominations. Our Protestant thesis is quite specifically related to individual interpretation of religion, and unless we become a creedal organization it seems unlikely that we can ever unite these denominational expressions of individualism into one human institution. But we are united in our Protestant concern for an improved world built by people who are motivated by God's will. Our ecumenical spirit in Protestantism will make its greatest impact outside of the walls of its churchly institutions where it will go to "rescue the perishing" and reestablish freedom in government, labor, capital, home life, and the rest of the areas where people live and work.

Here at Springfield where the Seventh Ecumenical Conference of World Methodism is meeting, fifty speakers from all over the world are telling us of the practicality of God and of Christ. The delegates are getting much religion with British accents, Irish accents, Australian accents, Chinese accents, Brazilian and Mexican accents. No delegate is a "foreigner" for this is truly a world meeting of Christian leaders. God is being applied to shoe manufacturing, social work, international relations, problems of marriage, political ideologies, missionary work, evangelism, housing, religious education, juvenile delinquency, and just about every aspect of human endeavor that one could possibly imagine.

The agenda is too big for any church, but it is a humble attempt of humble men to contemplate the will of God and the spirit of Christ as they face the needs of a disintegrated and frustrated world. This ecumenical spirit is made possible because it is a Christian spirit.

The Boston Herald, certainly not noted for its friendliness to Protestantism, took editorial exception to the theme of the Ecumenical Conference in the following attack which it made on the brilliant address by Dr. W. Aiken Smart of Emory University:

"Whether the profit motive is Christian or not; whether government should prescribe prices and wages; whether all war is ungodly; whether parenthood should be planned—such as these are matters that religion cannot dogmatize without adding to the arenas of controversy. The world unifying force of Methodism is weakened a little each time it adopts secular specifications rather than the general injunctions of Christian behavior."

The attitude of *The Boston Herald,* unfortunately, represents the very pagan attitude alive in the world for which a healing ministry is needed. If more of Protestantism will sound the all-inclusive note which we have experienced at Springfield during these ten stirring days, we will form an offensive and make it literally true that "the gates of Hell cannot prevail" against the church of God.

New England Hospitality

One of the Greater Boston ministers who is serving on the hotel reservations committee for the General Conference which will meet here in Boston next spring, concluded a preliminary report to a meeting held last week with the following words, "We are determined that whoever says New England is cold and inhospitable will be guilty of base libel."

From the reactions of the thousand people who have been in constant attendance at the Ecumenical Conference meeting in Springfield, we believe that Methodists all over the world must certainly be convinced that New England is a place of warm and genuine hospitality. The Methodists of Springfield

have done a superb piece of work in caring for the delegates and visitors.

Bishop Ivan Lee Holt and Dr. Oscar Thomas Olson, representing Western Methodism, have done an outstanding service to all of Protestantism in the careful plans they made for the conference. The program has been stirring, and the worship so beautifully planned will set a new standard of beauty for every Methodist who shared in the majestic services.

Religious Freedom In Yugoslavia

In the course of these editorial reports on last summer's trip to Yugoslavia, your editor is aware of the fact that only partial impressions are being presented, yet at the same time it is important to note these glimpses behind the iron curtain because of the current tension between the eastern and the western nations. Slavic unity permeates the national mood of Yugoslavia, yet there seems to be a great amount of desire to bring about improved relations between Russia and her followers, and the United States and her followers.

Our Protestant work in Yugoslavia enjoys a new freedom which it did not enjoy either before the war or during the fascist regime. Pastor Poff, spiritual leader of 1,100 Lutherans in Zagreb, is receiving government help in his expensive task of serving sixteen parishes throughout many remote parts of Croatia. Many of his former church members were German Lutherans, but these have been driven out of Yugoslavia because of their fascist sympathies. Tito's government did not force Pastor Poff to serve in the Partisan army, due to the extreme pressure of his duties.

This Protestant leader who received us in his study in Zagreb showed a sincere spirit in the strict pietistic tradition. A large bust of Martin Luther adorned his office, his library was full of German language treatises on religion, and he obviously spent most of his time developing new church members among his young people. We saw his pictures of many different groups of Croatian young people whom he had recently confirmed.

He has had no relief from American Lutherans, but expressed the hope to us that books and vestments be sent to him from this country. Yugoslavia was once a strong Lutheran country, he told us, and said that at the time of the Reformation there were two hundred parishes. After the Counter-Reformation there were only two of these churches left. Both Roman Catholic and Serbian Orthodox oppression made it impossible for Protestantism to regain much of its former strength.

Pastor Poff indicated that Protestantism has a better future than it has ever anticipated, since the separation of church and state has taken place. He made us believe that while his type of churchmanship would not be one of social and political action, it would be a moral and spiritual force in Yugoslavia.

The Marshall Plan

The complete taking of sides demonstrated in the current debate in the United Nations Assembly indicates that the iron curtain is, for the time being, a fixed institution in Europe. Russia has set herself to the work of keeping the east under her control and we have joined forces with Great Britain to keep the west under our control. Our proposal is to adopt the Marshall plan for the economic cooperation of western Europe.

Last June 5th at Harvard's commencement, Secretary Marshall announced this plan by saying that "our policy is directed not against any country or doctrine but against hunger, poverty, desperation and chaos. . . . Any assistance that this government may render in the future should provide a cure rather than a mere palliative."

We find our democracy called upon to demonstrate whether or not it is bigger and better than communism or fascism. The plan before us now calls for a self-help program on the part of Europe and not an act of mere relief or benevolent paternalism on our part. We are considering whether or not we will invest our funds in a cooperative movement in Europe which is designed to restore industry and international trade. European nations participating in this cooperative effort have agreed to pool resources like rail equipment, remove the many difficulties of customs procedures, make it easier for tourists to go from country to country, share foodstuffs, timber, and a host of other necessities. All of this means that a United States of Europe is a possibility.

The American people must decide whether or not the Marshall plan shall be another Greek relief project of guns and bombs, or whether it shall be a policy directed against western Europe's "hunger, poverty, desperation and chaos." Let it be a democratic demonstration of humanitarian concern and not a reinforcement of clerical or nationalist fascism. This plan ought to be our way of saying to Mr. Vishinsky that we are bigger than he is and that we believe in a system of free enterprise for all people. We ought to adopt the Marshall plan as a nineteen billion dollar investment in world peace and restoration of world trade.

The Reconstruction of the Individual

CLIFFORD H. OSBORNE

Today we are thinking and talking about reconstruction because the world has been visited by wholesale death and destruction. And yet what the world needs most is another wave of death, a death which men fear like the plague, because it is the death of what they are pleased to call "Myself." Without that kind of death occurring in thousands of lives the world will continue to the edge of the precipice. More than at any other time in history, every kind of reconstruction waits upon the reconstruction of the individual.

The Mirror of the World

The atheistic materialism of our time can only be changed as individuals are changed. The church can never be Christianized until thousands of its members are reconstructed. The Protestant denominations will never yield their proud sovereignty until many of their adherents are reconstructed. We shall not construct a better theology until individual Christians in their thousands achieve a first-hand experience of God. And the infusion of Christian brotherliness into our economic and industrial life, and into society in general, will continue to be a dream until many in places of leadership are innerly reconstructed.

You see, our world is simply the mirror of ourselves as individuals. That is why there cannot be a change for the better in our times until there is a change for the better in our hearts.

We need a new kind of man to rebuild civilization and the church too. A new kind of man is needed for the new day, and we can only obtain the new kind by killing off the old kind — in the Christian way, which is by exterminating that triumvirate which runs our lives: "I. Me, Mine."

No Change!

And here is where we run into trouble! As ran an editorial in *The Pastor* for October:

> "We want brotherhood, but we do not want to treat other men as brothers. We want economic justice, but we do not want to relinquish the privileges which cause us to exploit the other fellow for our gain."

We are like the crowds of Jesus' day who helped to crucify Him. He wanted of them a change of heart, but they wanted a change of government. They wanted a crusade against the conquerors, they wanted a Utopia with freedom from want and fear; they wanted anything but a changed life.

So it is with us. We have been brought up to believe that the way to solve our problems is by altering our environment and improving our conditions. If anything is wrong we immediately look outside of us to ascertain the cause. It does not occur to us that we have problems because *people* are at fault, and that it is people who must be changed along with conditions. The best insurance against righting oneself is setting out to improve the world. Well, we've been paying the premiums on that kind of policy for a long time, but it isn't going to pay off, because it's a phoney. Modern man is a phoney. He is a mess, and because of that he has made a mess of the world. He cannot control his technological civilization because he cannot control himself. There is no way out until he gets to work on himself, for the only progress left to us is within the soul of man.

The Seven-Headed Beast

To be born again is a cataclysmic experience; to crucify one's dear self is dreadful; to exchange that hard, unlovely "I-Me-Mine" for a Christ-self is a fearsome thing. Christ did not come to advise and improve people — he came

Niemoeller Again Attacked

After Martin Niemoeller had finished h tour throughout America last spring, mar American Christians hoped that the vicio attacks on his integrity and standing as German Protestant leader would end. Th man's humility of spirit, his candor in discu sing the guilt of his people and his own e rors of judgment, and most of all the u mistakable depth of his religious devotio had profoundly impressed the tens of tho sands who thronged to hear him speak. C his return to Germany, Protestant leaders this country expected he would be left fr to pursue the infinitely difficult task whi had been assigned him as a vice-president the Evangelical Church in Germany.

But there are some Americans still out "get" Pastor Niemoeller. Mrs. Roosevelt giv evidence at intervals that she still classes hi among the undesirables, and the group whi rotates about Rex Stout still denounces hi as a nazi in parson's clothing. The most d appointing example of this sort of thin however, is the readiness of the *New Yo Times* to lend its columns to such continu attacks. The *Times* is a great newspaper too great a newspaper, we had believed, be a party to such vindictive attempts character assassination. Yet the latest atta on Niemoeller, published in the *Times* August 19, was little better than smear-jo nalism.

The *Times* is still digging up and savori all the old charges. Pastor Niemoeller "co manded a submarine" in the First Wor War. He "took a leave of absence from t pulpit to organize one of the 'free cor gangs that were fighting democracy in t Ruhr." (The *Times* had better get t straight before trotting it out again. Niemo ler didn't leave the pulpit, for he had n then entered it, and it wasn't democracy th he was fighting but the original Sparticist "He suffered nothing but confinement (Dachau) and was permitted to have oth prisoners as servants." (We would like to the documentation on that.) After his lease he "gave interviews denying the pr ciple of German national guilt and defendi those who fought for Hitler." In the Uni States he "stated publicly that anti-Semiti was dead in Germany—a statement kno to be completely at variance with the fac

As a result of all this, according to *Times*, the Association of Victims and P secutees of Fascism had ousted him. In do so he had been stigmatized as one that "d ing the Hitler regime swore to his sympa with nazi aims, was anti-Semitic and ne vigorously opposed nazi ideology." We d know what this A.V.P.F. is; how represe tive or how large its membership; on w basis it takes in members and on what b expells them. In fact, we never heard of organization before, and would like to kn a lot more about it. But knowing Niem ler a little, we have no hesitation in say

hat such an organization of self-parading nartyrs would be the last he would ever hink of joining. If he was "expelled," we egard it as a practical certainty that expulion was his first intimation that he had ever een a member.

Now, what set off this latest attack? The charge that "a working alliance has been formed between the Niemoeller wing of the Evangelical Church and the leadership of the Social Democratic party for the dual purpose of reducing the influence of the Vatican in German politics and splitting the Christian Democratic Union, which includes both Catholics and Protestants." What relation, if any, Niemoeller has to this "alliance," the *Times* correspondent leaves exceedingly vague. It is not charged that he has participated in conversations with the Social Democratic leaders. But "some thirty church leaders dominated by Pastor Martin Niemoeller" are said to have done so. The move is said to be an anti-Catholic move, and 'to lure Protestants into the Marxist Social Democratic party and thus reduce the prestige of the Christian Democrats."

The implication is that German Protestants have hitherto been in the "Christian" party, standing side by side with German Catholics, but that now Niemoeller is out to break up this partnership and deliver the Protestants into the hands of the Marxists. The Marxists, the report further states, have backed away from this new alliance, holding it to be out of line with their traditional atheism, but the Social Democratic leader, Dr. Kurt Schumacher, has reassured his followers by insisting that the party's position on religion would not be changed, but it would simply take in a lot of new members. This would seem to be an added implication, on the part of the *Times*, that Niemoeller is striking hands with atheism.

As a matter of fact, only a minority of the German Protestants have been members of the Christian Democratic Union. From the formation of that party, there have been wide differences of opinion in Protestant ranks as to whether Protestants should join it. A charge frequently leveled against it in Germany has been that it was nothing but a revival of the old Center, or Catholic, party. Such indeed it has been in Bavaria — where it is known as the Christian Social Union. Some members of the progressive Confessional Church group in the EKID (the Evangelical Church in Germany) have been active in the C.D.U.; others have been as active in the Social Democratic party. Niemoeller has been one of a large number who have pretty well remained on the political fence, not able to make up their minds what party to support, if any, in the present artificial political situation in divided, prostrate Germany.

If now Niemoeller and any significant number of Confessional pastors who follow

(Continued on page 957)

to convert them, and conversion means to die, it means to be crucified. And it means this *first* before it means to rise reborn as a new man. And nobody knows this better than the saint. He knows how much inbred, natural selfishness is still left to be crucified and transformed into Christlikeness. He knows the job will never be finished until every last shred of pride, envy, covetousness, jealousy and fear are destroyed out of him.

Now, this is hard teaching, because, in the words of Monty Woolley, "You are speaking of the man I love." It means that if anybody wants to fight the good fight he must start fighting "the seven-headed beast of self-love" with every weapon at his command. It is the toughest battle of all and it is continuous. It means that every time I have the nerve to pray: "Thy Kingdom come," I will do something to make *my* kingdom go! It means that every time I dare to pray; "Thy will be done," I will add: "And my will be undone!" This is the most difficult thing in the world to do. For all one's instincts and impulses are against it; one's family and friends will be against it; the world in which one lives and works will certainly be against it. Yes, and only too often one's church will be no help to him, for many a church seems to be an institution for the cultivation of self-love.

The Atomic Approach

A few years ago, Gerald Heard in his "Creed of Christ" wrote about "the atomic hardness of our ego." At the time it was a striking and apt phrase, for the nucleus of the atom was thought to be just about invulnerable. It was the outer layers of the atom which had been involved in the chemical reactions taking place in kitchen, factory and laboratory, the inner core remaining untouched. So also seemed the human ego.

But now the atom has been shot full of holes! Electric shells have been able to bombard that invulnerable central core into fragments, with the release of terrific power.

Until the present time it may be that I have been thoroughly convinced of the atomic hardness of my ego. I have not been able to blast open that baleful trinity, "I-Me-Mine." Is there any way of shooting it full of holes? Is there any source of projectiles which can smash the inner citadel and release great energy for living? Yes! The thing can be done, for it has been done, and when it has been done you are likely to hear a person say: "I have been crucified . . . it is not I who live any more, but Christ who liveth in me and through me."

For Christ is the source of the rays which can bombard our egotism into fragments. Staying away from Him our precious self is safe. But the nearer we draw to Him, the more powerful do those rays become, and when they play directly upon a man's "I-Me-Mine" something begins to give. There may be a great and sudden change or a gradual one, but the first thing a man will notice is a release of power, power which can break up a habit system, power to live overcomingly, power to live enduringly. There is power to break the fetters of fear; power to be free inwardly, and therefore outwardly. Something *begins* to give when a man draws closer and closer to Christ. The work of complete transformation is a long process. The secret is to draw close to Christ, and to *stay with Him* until there's nothing left of us to smash. We shall decrease and he will increase, until we shall be as a lantern out from which shines the Divine light.

Conversion is Radical

This is conversion; anything less radical is counterfeit. Unless we are saved from selfcenteredness and selfishness and self-love, we are not saved. This is conversion: It is the reconstruction of the individual without which no man can see the kingdom of God, and without which no kingdom of man can long endure.

PERSONS

A Layman's Mass Meeting will be held under the auspices of the Boston District Board of Lay Activities on Oct. 5th at 3 p. m., in Hayden Hall, Boston University. Speaker for the occasion will be Sir R. Malcolm Perks, an English delegate to the Methodist Ecumenical Conference.

The Rev. and Mrs. O. K. Sundberg of Gardner, Mass., announce the marriage of their daughter, Audrey Ruth, to Norman E. Erickson, son of Mr. and Mrs. Carl Erickson, on Sept. 6th. The ceremony was performed by the bride's father, assisted by her brother, the Rev. Roland D. Sundberg, pastor of the Methodist church in Moosup, Conn. The young couple will make their home at 50 Pelly St., Gardner, Mass.

Ministers are advised to investigate before "lending" money to a young woman claiming to be the wife of a service man and having some knowledge of Methodism. At least two Boston Methodist preachers have apparently been victimized by a plausible story of an out-of-town visitor in need of funds for transportation home owing to the theft of her purse in a down-town department store. In neither case has anything further been heard from the borrower.

Bishop Lewis O. Hartman announces the appointment of the Rev. George S. Bieber of Mapleville, R. I., to Center Church, East Hartford, Conn., and the transfer of the Rev. John C. Vernon of Vineyard Haven, Mass., from the New England Southern Conference to the Western North Carolina Conference, both effective October 1; the appointment of the Rev. William R. Wright, former Army chaplain, to the Federated Church at South Berwick, Me., effective Oct. 5th; and the transfer of the Rev. Robert E. Drew from the Nebraska Conference to the New Hampshire Conference for appointment to First Church, Methuen, Mass., also effective Oct. 5th. Mr. Drew is a New Englander, a former resident of Lowell, Mass., and a graduate of Boston University School of Theology in the class of 1933. He has been director of the Wesley Foundation at the University of Nebraska.

The Rev. Lawrence S. Staples, member of the Maine Conference and former Army chaplain, has been appointed supply pastor of Upham Memorial Methodist Church, Forest Hills, on the Boston District, having begun his duties on Sept. 28th. Mr. Staples graduated from the University of Maine, attended Bangor Theological Seminary, and is now a senior in Boston University School of Theology. His father, the Rev. Louis S. Staples, is pastor of Clark Memorial Methodist Church, Portland, Me., and secretary of the Maine Conference.

New York — James L. Fieser of Bethesda, Maryland, vice chairman of the American Red Cross from 1922 to 1945, has been appointed executive director of the Committee for a Christian University in Japan, according to an announcement by the Federal Council of Churches and the Foreign Missions Conference of North America. The committee was formed last year by joint action of the Federal Council and the Foreign Missions Conference to establish the first co-educational, interdenominational university in Japan. Mr. Fieser succeeds the Rev. Dr. Thoburn T. Brumbaugh, recently named an associate secretary of the division of Foreign Missions of the Methodist Church, as director of the committee.

Ecumenical Convocation

Methodist Information Photo

Washington, D. C.—Dr. Paul F. Douglas, president of American University is pictured with recipients of honorary degrees during evening worship and special convocation services, held at Foundry Methodist Church, Washington in recognition of the Methodist Ecumenical Conference now in session. Left to right: President Walter T. Brown, Victoria University, Toronto, Canada; The Rev. Gordon M. Sisco, secretary of the United Church of Canada; The Rev. H. G. Secomb, secretary general of the Methodist Church of Australia; Dr. Paul F. Douglas; Bishop W. Y. Chen, resident bishop, Chengtu Area, China, and The Rev. Oscar T. Olson, minister, Epworth-Euclid Church, Cleveland, Ohio.

The Rev. H. Burnham Kirkland, former pastor of the Methodist church in Centerport, L. I., N. Y., and a member of the New York East Conference, has been elected an assistant treasurer of the Foreign Division of the Board of Missions and Church Extension. His office will be at 150 Fifth Avenue, New York City. Mr. Kirkland succeeds Euan G. Davis, of Madison, N. J., who recently resigned to return to service with the federal government in the State Department. Mr. Kirkland has had an interesting business career while working his way through college and theological school. For eight years he was a sales promotion manager in the publishing field; for two years he was connected with the Irving Trust Company; and for two other years he was a Y.M.C.A. se retary before his first appointment as a st dent pastor. Meanwhile he received his B. degree at the College of the City of Ne York in 1942, and his B. D. degree fro Union Theological Seminary in 1945. H was ordained an elder and received into fu connection in the New York East Conferen in 1947 by Bishop Oxnam. Mr. Kirkland the son of the Rev. and Mrs. Henry Bur ham Kirkland, of Maywood, N. J. He w married in 1941 to Miss Evelyn Fraser, New Brunswick, Canada; they have a s and a daughter.

The Annual Meeting of the Association Historical Societies of the Northeastern Jur diction was the guest of the Foundry Chur in Washington D. C. on Sept. 16th. The were representatives present from the Bal more, Peninsula and Pittsburgh Conferenc Papers were read by Dr. E. C. Hallman Pocomoke City, Md., "Methodism, an Int pretation;" and by Dr. J. S. Payton "Thomas Coke." Officers were elected for t quadrennium: president, Dr. Jacob S. Pa ton; area vice-presidents: Pittsburgh, Dr. C. Marquis; Philadelphia, The Rev. F. Tees; Washington, Dr. E. C. Hallman; Ne York, Dr. James R. Joy; New England, D Raymond P. Morris; Syracuse, Mrs. Ray len; secretary-treasurer, the Rev. R. L. Sh ley. Reports from the various conferen were made showing the constant accumu tion of valuable materials in Methodist H tory.

Washington, D. C. (RNS) James V. F restal, Secretary of National Defense, scheduled to be the principal speaker at t semi-annual meeting of The General Co mission on Chaplains here, Oct. 28- Thomas A. Rymer, director of the Comm sion, said that Mr. Forrestal's acceptance w "evidence of the vital importance which attached to the functions and services of t Commission."

"The Christian Answer"

The Rev. Arthur Hopkinson, pastor First Methodist Church, Greenfield, Ma will be the speaker representing Methodi during the last quarter of the year on Massachusetts Council of Churches' ra program "The Christian Answer." This p gram was inaugurated last October by radio committee of the council and is signed to bring the Christian answer to many problems that confront people of day. The program is broadcast on Sund from 12 to 12:15 p. m. on WCOP, the An ican Broadcasting Company outlet in Bost

"The Christian Answer To Man's Dee Need" will be Mr. Hopkinson's topic on first broadcast on Oct. 5th. On Oct. 12th subject will be "The Christian Answer the Adventurous Spirit in Man;" and Oct. 19th, "The Christian Answer To Payoff in Religion."

Wilmington, Del. (RNS) A letter of commendation to the National Broadcasting Company for its decision to stop broadcasting crime and mystery programs until after :30 p. m., has been authorized by the Wilmington Council of Churches. Letters to ther broadcasting companies were authorzed recommending that similar action be ıken to "minimize" the exposure of children) such programs.

The 28th Annual Conference on Minister-l Training will be held Nov. 24-27 at Garett Biblical Institute Evanston Ill., under the adership of Dr. J. Richard Spann, educaonal director of the Commission on Minterial Training of The Methodist Church. n excellent program has been arranged on ıe general theme, "Christianity Facing Seclarism."

The recent death in India of Bishop Abraam, Metropolitan of the Mar Thoma Syrian hurch, is a loss that has saddened Chrisans of all faiths in that land. Bishop Abraam was recognized as one of the greatest aders of Indian Christianity, and through is long years of service was in close coperation with the work of missionaries from urope and America ministering in his couny. At his invitation, Dr. E. Stanley Jones, merican Methodist missionary and evanelist, spoke to the annual convention of ome 50,000 Syrian churchmen almost every ear. He was the head of a church of 200, 00 people—traditionally dating from the vangelization carried on by St. Thomas in ıdia in the first Christian century— and e led the people fearlessly even in the face f persecution at the hands of the anti-Chrisan government of a powerful maharajah.

The monthly meeting of the Deaconess id Society of New England, Inc., will be eld on Tuesday, Oct. 7th, at 2 p. m., in the arlor of Copley Methodist Church in Bosn. The devotional period will be led by the ev. John B. Olds, minister of First Methodt Church in Somerville, Mass.

A son, Bruce Baily Beaton, was born on pt. 5th to Mr. and Mrs. William B. Beaton Denver, Colorado. Mrs. Beaton, the forer Maxine Bailey, is the daughter of the ev. and Mrs. I. Bailey of Lynn, Mass.

A conference of the Boston and Lynn Disicts will be held on Monday, Oct. 6th at). m., in the Harvard-Epworth Methodist hurch in Cambridge, Mass., under the dction of the district superintendents, the ev. Willard C. Arnold and the Rev. John . Wingett. Speaker at the evening session ill be the Rev. James K. Whitehead, genal secretary of the Youth Department, The ethodist Church in Great Britain and one the delegates to the Ecumenical Conferıce in Springfield.

A dinner and reception were tendered to the Rev. and Mrs. Stead Thornton at the Trowbridge Memorial Methodist Church in Worcester, Mass., on Sept. 8th, in appreciation of the able leadership of Mr. and Mrs. Thornton as they start their tenth year of service in that church. The program was led by Mr. Edmund J. Wahlstrom, toastmaster, and the guest speaker was the Rev. O. W. Lorimer Sargeant, minister of Covenant Methodist Church in Worcester.

Dr. Ruopp Leaves Chicago

Dr. Harold W. Ruopp preached his farewell sermon at the Central Church of Chicago on Sunday, Sept. 28th, concluding a pastorate of eight years. He succeeded the late Dr. Frederick F. Shannon on Sept. 1, 1939. Previous to that time he held the chair of the Art and History of Preaching at the Boston University School of Theology.

During his Chicago ministry Dr. Ruopp was active in numerous religious, educational, and civic organizations. He served for a term as president of the Church Federation of Greater Chicago and throughout his pastorate as chaplain of the Illinois Institute of Technology.

For an indefinite period of time he will lecture and preach throughout the country, with a special emphasis upon student groups and ministers' conferences. He is already scheduled for engagements from coast to coast, both in the United States and Canada. He will reside temporarily at 637 N. Main St., Kenton, Ohio.

British Methodist Leader Here

The Rev. Dr. William E. Farndale, president of the Conference of the Methodist Church in Great Britain, arrived on Sept. 17th aboard a Pan American World Airways Clipper from London to attend the Seventh Ecumenical Methodist Conference which opened in Springfield, Mass., on Sept. 24th.

Topeka, Kan. (RNS) Establishment of a new Department of Peace by the United States Government was urged here by the annual Kansas Conference of The Methodist Church. "We call upon the Government of the United States," the conference declared, "to establish a Department of Peace, headed by a secretary, with full cabinet standing, to study and promote policies and measures that will establish peace and justice within the United States and among the nations of the world."

Lilienthal at De Pauw

David E. Lilienthal, chairman, of the Atomic Energy Commission and a graduate of DePauw University, returned to his alma mater on Sept. 23rd to address students and faculty.

Lilienthal was graduated from DePauw in 1920 and received an honorary doctor of laws degree at the DePauw commencement of 1945.

Last May DePauw students chose him to be recipient of the Old Gold Goblet, given annually to the outstanding alumnus of the year. Mrs. Lilienthal, a DePauw graduate of 1919, accompanied her husband to the campus.

Publisher Assails Clergy

Buffalo, N. Y. (RNS) Sharp criticism of the group of American Protestant clergymen who issued a report "absolving the Tito government from its crimes against the church," was made at the Eucharistic Congress here by Martin J. Quigley, president of the Quigley Publishing Co.

Speaking at a sectional meeting on the press and radio, Quigley charged that the Protestant ministers had loaned themselves "as tools to the propagandistic designs of a European tyrant who is an avowed enemy of the United States."

Quigley said the clergymen absolved Tito "to fix the blame on the church and its priests" and declared:

"With increasing frequency there is being sounded in our land, and seemingly from responsible sources, the shrill voice of bigotry questioning the democracy and even the patriotism of the Catholic people."

Catholic Negro Center Named After Stritch

Alexandria, La. (RNS) A newly-purchased recreation center for Negroes of the Roman Catholic Diocese of Alexandria has been named Stritch auditorium in honor of Samuel Cardinal Stritch of Chicago.

The Most Rev. Charles P. Greco, Bishop of Alexandria, said the name was a logical selection since it was Cardinal Stritch, as president of the American mission board for work among Negroes, who made funds available for purchase of the building.

Located in the heart of the Negro section, the center was bought for $22,000.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Oct. 12

"Grown Up Christians" Hebrews 5:12-6:1, 9-12

Some Marks of Christian Maturity

Jesus Christ had a very high regard for young children but he never said of a childish adult, "Of such is the kingdom of God." Childish Christians are for the most part problems and surely not to be encouraged in their immaturity.

The author of the Epistle to the Hebrews severely criticised the Christians to whom he wrote. They had been Christians long enough to qualify as teachers instead of mere babes who needed instruction in the essentials of Christianity. One of the marks of Christian maturity is the ability to understand the essentials well enough to teach them to some one else. And this is no high-brow process. It is the ability to tell anyone what Christianity really is as a religion. If you know "which be the first principles of the oracles of God," you are on the way toward Christian maturity. And to avoid any misunderstanding let us get in mind what the "oracles of God" are. To us they mean the words of Jesus Christ as recorded in the Four Gospels.

To be "skillful in the word of righteousness" is another mark of Christian maturity. It is necessary not only to know what the word of God, as spoken by Jesus Christ, really is but also to know how to skillfully use the word. A sure sign of Christian immaturity, which borders on childishness, is "proof of text," mousetrapping which consists in suddenly springing an obscure verse of scripture on some unsuspecting mortal with the sharp question, "What does that mean?" It generally means that the questioner is immature and perhaps childish in the use of scripture.

The By-Products of Salvation

After his sharp criticism of the immature and retarded Christians who could not eat the strong meat of the gospel the writer of Hebrews added this encouraging note: "But, beloved, we are persuaded better things of you, and things that accompany salvation."

The word "persuaded" is rather suggestive of some effort others had made to give the "babes" a better rating as Christians. There had been some persuasion used on the writer. The phrase, "better things" means the things that stand close to salvation and either lead to it or are the fruits of salvation. It is necessary for us to keep in mind the distinction between salvation and the things that accompany it in the life of a person or a community.

"Your work and labor of love" is something that accompanied salvation among the immature Christians. It is hard to minimize this result of Christian belief but if we are looking for seed rather than fruit, for a cause rather than an effect, we must give belief the priority over works.

"Ministry of the saints" is an accompaniment of salvation which is not too sure a sign of maturity. It was a natural and worthy ministry for good people to perform in a day when Christians were being hounded and persecuted. But sainthood is more likely to be devloped by ministering to the down and out, untouchable and "lost" souls than by doing favors to good people who have already become "saved."

An endless debate can be started about the value of "good works." They may not be the core and essence of salvation but they are worth having in any community. At least they are better than the works of evil doers. This process of disqualifying a doer of good deeds because he is not classified as a Christian is pretty narrow. In a world which is sadly in need of goodness we should not be too squeamish about the doers of the good deeds. After all we are not called upon to judge the doers.

Chiangs Give to Methodists

Chicago (RNS) Bishop W. Y. Chen, l
of the West China area of The Metho
Church, revealed here that Generaliss
Chiang Kai-shek and his wife have don
their estate of 20 buildings to The Metho
Church as a home for war orphans. He
the Chiangs, members of The Metho
Church themselves, also donated the eq
alent of $60,000 in American money
maintenance of the project.

On a Wide Circuit

W. W. Reid

Mountains

I once heard Donald Tippett suggest
it was a much simpler undertaking for K
erine Lee Bates to climb Pike's Peak and
inspired to write "O Beautiful for Spac
Skies" than for Frank Mason North to e
into the noisy slum canyons of New Y
and feel the impulse to write "Where C
the Crowded Ways of Life." One rea
makes the soul's deep poetry well up;
other could dry up the springs of beauty
of song in one not closely attuned to
and to God's children.

Wasn't it "AE" who said that at l
every third generation of humans should
back from the city to the soil to have its
healed, and refreshed, and refueled; and
he knew but one fifth-generation Londo
—a wizened, dried-up little man, comple
out of contact with nature. I suppose n
of us in America can trace our families "b
to the soil" without climbing too far out
the branches of the family tree.

I spent some days this summer among
mountains. And I could easily feel why
shepherd-psalmist and the gardener-psalm
came by their noble thoughts of the Crea
who "maketh grass to grow upon the mo
tains." "Thy righteousness is like great mo
tains"—unmovable, certain, everlasting.
was a mountain, we are told, that broke
full fury of the atom bomb at Nagasa
"The mountains shall bring peace to peop
—they stand eternal symbols of peace
quietness and protection. "Before the mo
tains were brought forth . . . thou art G
—mighty and ageless and of the very fo
dation of the universe itself.

Some of these mountains we had seen
a quarter of a century ago. But their outli
had not changed—perhaps only the cover
of trees was taller and more dense. The
human life on our continent saw them;
children to many generations will gaze u
the same contour, the same majesty, the s
beauty.

Sometimes in the midst of the city's dir
attuned ear can hear a sparrow chirping
fully as it hops about and preens itself in
spring sunshine. But how few persons on
sidewalk below look up to the ledge or
peak from which issues this music! But

a dime on the flagging below this music—and every head within a wide radius will turn in the direction of that sound! Perhaps we see and hear only that which is uppermost in consciousness and subconsciousness.

We need the mountains to occasionally draw our gaze upward. "The mountains and all hills praise the Lord." And looking upon them, looking upward with them, we, too, praise the Lord.

The Homemaker's Corner

Mrs. Harry A. Burnham

Religious Education Week

We are in the midst of Religious Education Week, and it would seem that the place to begin religious education would be in the corner of the universe which is the home. That is the place where religion works itself deep into the pattern of life.

I once heard a speaker say that the most real thing about an oak tree was the idea of an oak tree in the heart of an acorn.Religion, in the home, or anywhere, must be the blossoming of ideas, thoughts and even impulses in the everyday conversation and actions of religious people.

One wonders if a person can be educated to religion, or if it is not better to think of religion as a leaven which works subtly into our daily lives.

A woman once told me that one of the fondest memories she had carried with her through many years was that of her father playing a little cabinet organ after all the children, five of them, were in bed. The instrument stood on the broad landing of the stairs, which according to A. A. Milne,

"Isn't up and isn't down,
It isn't in the nursery
And it isn't in the town."

The children would be snugly tucked in their beds and then their father would sit down and play old familiar hymns until they were asleep. They were allowed to hum the tunes softly to themselves, but not to really sing the words, because that would keep them awake.

Gradually the humming would become fainter and fainter until little minds rested sweetly on the echoes of "Nearer My God to Thee," or "Tell Me the Old, Old Story."

This woman doesn't think her father played those grand old hymns just to give them religious education. He did it because he loved the music and words and wanted the children to love them too.

Sometimes he would take them to a window on a cold, moon-lit night and, looking up at the wonderful winter sky with its carpet of stars they would repeat together the hymn which ends:

"In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing, as they shine,
'The Hand that made us is Divine'."

In such homes religious education week is every week.

Is It Just One More?

BISHOP HERBERT WELCH

Pastors sometimes grow impatient with "Special Sundays." Besides the traditional church and national anniversaries, there are Family Sunday and Labor Sunday and Peace Sunday and Temperance Sunday and Student Sunday and Rally Sunday and Sundays apparently without number, designated by some group to promote a special interest. Is World-Wide Communion Sunday just one more, to be taken rather casually? Or has it a unique and first-line importance of its own? Look at it for a moment.

We all crave fellowship. Man is a gregarious animal, a social being. Solitude, absolute and prolonged, is intolerable. Safety, sanity and satisfaction belong to society.

It is, then, impossible to think of Christianity without a church — a society of the like-minded. The fellowship of the church is an essential for the fullest and richest and happiest Christian living. John Wesley once remarked that the Bible knows nothing of solitary religion. Solitary saints, if they were possible, would be generally undesirable! The hermit is out-moded. Even those who have taken vows of poverty and chastity and obedience, associate themselves in orders and sisterhoods. In the very heart of the Apostles' Creed is the declaration, "I believe in the holy catholic church; the communion of saints."

Now, World-Wide Communion Sunday, probably more than any other anniversary of the church year, brings into the open this fundamental truth. To broaden one's sense of the fellowship of all believers; to deepen one's consciousness of this "tie that binds our hearts in Christian love" by a kinship wider and deeper than the ties of tradition, history, language, law, thus surmounting all barriers of race and nationality — this is the purpose, this the profound and moving experience of this new and blessed festival.

World-Wide Communion Sunday begins in New Zealand at 10:30 Sunday morning Oct. 5th, while it is still Saturday in the United States, 6:00 p. m. in New York and 3:00 p. m. in San Francisco. It slowly circles the globe with the radiant sun. It comes to every nation, city and hamlet with the reminder, "You are not alone. Not only is the Father of all near to each one, but you belong to a great fraternity of many creeds and colors, bowing the knee in many lands." As one has put it, there is something awe-inspiring about the very thought of World-Wide Communion. It is breath-taking to dwell upon the mental picture of millions of believers around the world gathering at the Holy Table on the same day and pledging anew their allegiance to Christ."

Of course this fellowship should first be manifested in one's own local circle. Some of the members have gone out two by two to call upon others, urging that every Christian able to do so should on that Sunday be found in his place in the church and at the Communion Table. The shut-ins will be visited and will receive the emblems of the Lord's death. It may even be that a second Easter, in point of attendance and impressiveness, will come to pass. In each community, in the churches of various names, the same prayer may be offered: "Behold us, Lord, people of every race and clime, gathered about the table to share again in the gracious benefits of Thy redeeming love. In penitence and faith we await Thy pardoning grace. In love and trust we pray for our unity in the fellowship and service of Thy dear Name."

Thus the feeling of fellowship, which the day is designed to promote, pervades the town and the country, and a new vista of united usefulness opens before the followers of Christ. But beyond that, on this day our thoughts must reach out to every land. Mingled with emotions of gratitude and new devotion to our Lord, there may well come a new nearness to our brothers around

(Continued on page 958)

THE WITNESS OF METHODISM IN THIS ERA

Following are digests of addresses delivered at the Ecumenical Conference, Trinity Methodist Church, Springfield, Massachusetts. Other digests will be printed in next week's issue.

Personal Religion

Edgar Sheffield Brightman

Borden Parker Bowne Professor of Philosophy, Boston University.

Personal religion is the life-blood of a Methodist Ecumenical Conference.—Without the reality of personal religion, the name Methodist and the name Ecumenical are mere labels stuck on skeletons.

Genuine personal religion can be the life-blood of this conference only if the church is more ecumenical than Methodist. The life-blood of personal religion circulates, not to perpetuate the Methodist Church, but to do the will of God in the world. Every church is but an instrument of the will of God. The kingdom of God is larger than any visible church. One very self-conscious Protestant denomination, which we shall call "Q," surveyed a certain community, finding several churches, but none of the Q-brand. The survey reported the community as "unchurched." May Methodists never be Q's! Where personal religion pulses through veins and arteries, such partisan sectarianism cannot exist.

The life of religion is personal. No organization — not even *this* organization — can substitute organizational loyalty for personal religion and hope to survive as a Christian church.

Yes, Methodist tradition is a call away from secularism and formalism to an ecumenical experience of God. Tradition and organization are helpful. But it must never be forgotten that the root and fruit of all organization, be it secular or religious, is personal experience. Every institution arises from personal needs. Every institution is tested by its personal output. Not the Constitution, but Americans, are the test of America; not the Bible, but Christians, are the test of Christianity. The words of the Charter are noble ideals, but actually united nations, whose citizens are inspired by devotion to union and peace, are what prove whether the words of the Charter are true or false. Everywhere the test is personal. All value, as T. H. Green rightly held, is in, of, or for a person. The Sabbath was made for man, not man for the Sabbath; churches are for persons, not persons for churches.

Personal religion is inner life.—Whatever the vast social consequences of religion may be, it must be remembered that religion is essentially inner life—faith, hope, love. All life is from within. A church may, for example, enact impressive and beautiful pageants. But if the inner life of the participants does not enter into the spirit of the pageant, there is nothing but a show, a spectacle. It may have the form, but lack the power, of godliness.

Personal religion is life, as distinguished from mechanical action. Mechanical action exhibits amazing forms, it is true. Who can view without wonder the telephone, the aeroplane, the radio, radar, the atomic bomb, and countless other mechanical inventions? But every machine is made by a living person to serve his purposes. Now, let us suppose that no human being were "able and willing to work," to quote Mr. John Lewis. If everyone's inner life refused to participate in mechanical action, then there would be not merely a strike against management, but a universal strike against God. The death of inner life would very soon be the death of outer life, too.

Personal religion is inner life that finds God.—It is not enough to say that personal religion is personal rather than mechanical. It is not even enough to say that it receives power from God; power is received in every physical event. To have personal religion is to find God as personal companion, as redeemer, as enlightenment, as love. God and man seek for each other. Man, to quote the early Methodists and John Dewey, is an inquirer; and God seeks for man before man seeks for God. Man and God are both personal selves in William James' sense; they are "fighters for ends." The "end" of inner relation between God and man may be experienced every day, yet can never be exhausted. The more truly we find God and are found by him, the more inexhaustible are the vistas which open ahead. God's infinite love means that something better always lies beyond the present.

Personal religion is maintained only by practice.—Personal religion is a gift of the Spirit; "and that not of yourselves; it is the gift of God." But every gift needs to be received and used; and God's gifts are not given arbitrarily. They are appropriated only by those who are willing to be God's fellow-laborers. It is pure sentimentalism to dream that God will maintain man's personal religion without any effort on man's part, solely, as a result of Christ's death or of mother's prayers. All saintly souls tell of preliminary disciplines before the beatific vision of God dawns on the soul. Just as no one can play the piano without ceaseless practice, so no one can elicit divine music from God without practice.

All forms of practice are in danger of collapse or abuse without intellectual discipline. The inner life includes reason. Self-examination, moral idealism, social service—all require a rational mind at its best. A rational mind, able to see God in all things, and to interpret his word in Scripture and in nature, can experience a deeper and richer personal religion than a rambling and unthinking mind can know.

Regular repetition, morning and night, of Scriptural passages, of the names of Jesus or of God, or of other religious formulae, serves to prepare the soul for spontaneous prayer. When I used to hear my old Methodist grandsire voicing the name of Jesus over and over, I thought that he was perhaps a little queer. Now I see that he had learned the secret of spiritual exercises. This systematic discipline may be private or it may be public. It may include silent or spoken prayer. It may use printed forms, but never these alone. It may be found in conferences or retreats or ashrams. It may lead to the organization of prayer groups or cells for the common cultivation of personal religion. Whatever form it takes, the goal is to know God, whom to know aright is life eternal, and to gain strength to do His will.

Finally, personal religion is headed toward the future.—No past experience can contain the meaning of personal religion. Like Columbus, the soul sails on and on. Anything in life can be endured if there is something better ahead. Personal religion rests on the faith that there is always something better, for in every future there is God.

The hope of the world is in the faith of religion. Its cry is: Forward with God and to God! All agree that things cannot remain as they are. Communists and Christians, Jews and Hindus, all agree that our lives ought to be changed. Karl Marx might have been a Methodist when he said that "other philosophies have only interpreted the world differently; the main thing is to change it." Yet some sensitive souls believe that man cannot be changed.

The Evangel and This Time

The Rev. Harold Roberts

Richmond College, Surrey, England

Some of the difficulties encountered in commending Christianity to this generation are common to every generation. No age has offered ready hospitality to the Christian message since it appeals to the highest and the highest alone in human nature.

There are, however, special circumstances which must be taken into account in any attempt to review the relation of the Gospel to our own day.

The rejection of the transcendent is seen in the almost exclusive concern with social and economic needs. Man is carried away by processes which are often at variance with his deepest needs but which he seems powerless to control. The denial of the transcendent is not confined to communism. It is found among those who adhere firmly to the doctrines of individualism and free enterprise.

The predominance of science in modern education has had important results. There is the tacit assumption that whatever does not prove amenable to the scientific method is either illusory or irrelevant. Hence religion is rejected as, at best, an interesting phenomenon.

The growth of specialization has contributed to the reign of relativity and to the setting up of a plurality of idols.

These three elements have led to the resurgence of a practical materialism. It is the old picture of human nature in a new frame.

How can contact be established between the Christian message and a society organized in thought and practice apart from God? During the recent commando campaigns in England, certain points of contact were explored.

The collapse of human hopes: the plight of the world is popularly put down to wrong conditions. Here is a point of contact. The ultimate frustration is sin which means putting yourself at the centre of the picture. There is no remedy for it except a new kind of life. The central message of Christianity is that man in all his relationships can be remade.

The desire for community: true community depends upon loyalty to a common cause focussed in a leader, a fellowship in which existing divisions of race and class are transcended and which makes for the enrichment of personal life. Outside the Christian church, these conditions have not been and cannot be fulfilled.

The quest for happiness, which is the result of complete dependence upon God. The meek inherit the earth and do not become its slaves because they have learnt to fear nothing but God. For them, the chief enemies of happiness have been overcome—sin, suffering, death.

The insistence on independence—often expressed in the words. 'My life is my own. It's my affair.' Christ throws a man back upon himself and the only verdict He accepts is the verdict of our own mind and conscience.

A church that embodies its message in worship, prayer and social witness, and is driven by a sense of urgency to propagate the Gospel cannot fail.

The Transforming Gospel

W. E. Sangster

Minister,

Central Hall,

London.

The truth of a church's teaching can only be tested in doctrine, but, if it be the authentic gospel, it will confirm itself also in transformed lives.

The preaching of the Methodists transformed lives.

Methodism is in the Puritan tradition—with significant differences. It brought joy back to evangelical religion. It was a faith you could sing about.

The transformations Methodism wrought were at all levels—though mainly (and impressively) at the lowest.

There was a theological reason for these transformations. Early Methodists stressed the change that Christ can work in the life *now*. They put no limit to what the grace of God could do here. They even scandalized other Christians by talking about the possibility of entire sanctification. If some of their definitions will not withstand a full scrutiny, it is clear that they kept a goal before people; clear, possible by grace, and creative of longing.

The people pressed on to the goal. Aiming at a star, they hit something higher than a mulberry bush. If it wasn't perfection (in the philosophic sense), it was demonstrably higher than the mass of Christians achieved.

They were, indeed, transformed.

This teaching has to be intelligently recovered and extended in its transforming power to society as well.

The Teaching Church

The Rev. Harris Franklin Rall

Formerly Professor of Christian Doctrine at Garrett Biblical Institute, Evanston, Illinois.

The church must take up its neglected task of teaching. Christianity is more than an organization and a program, more than rules of conduct or a mystical experience or forms of worship. It is a prophetic religion, a religion in which God speaks to men, in which man is to hear and understand. It is a way of thinking about God and the world and life. And the church must bring that truth to men. Her task is not simply to organize and exhort and call to worship, but to teach.

There is a special need for this today. Once the church was persecuted; today men simply pass it by. Our age is largely pagan, perhaps dominantly so, and in this paganism indifference and ignorance go together. In part, at least, the indifference springs from ignorance of what the Christian faith really is and of the way of life for which it stands. Even within the church itself we find religious illiteracy.

It is the profound conviction of the church that Christ has the answer to the problems of this day which society must solve if it is not to be destroyed. It is equally sure that it can meet by its message the ancient and ever recurring needs of the individual soul. Its declaration of truth can be indicated by five words.

The first is God. Against the secularism which sees only the world of things and men, it declares its faith in a God whose power is above the nations, whose mercy reaches down to each last man, whose purpose is shaping human history, whose presence is with every soul that turns to Him.

The second word is man, man as sacred before God, neither the property of the exploiter nor the war lord's fighting tool; man selfish and sinful, but man made for a high destiny which by God's help he can reach.

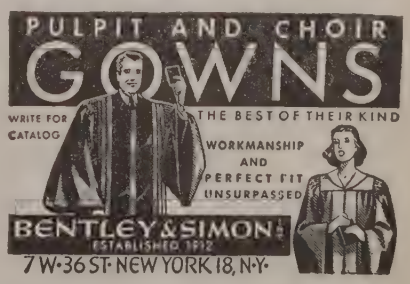
The third word is help. The church calls it salvation. Religion is the great life-giving, transforming, whole-making power, bringing its healing for our ills, bringing joy and peace and unity and fulness of life.

Its fourth word is the way. It is a demand, not simply a gift. But the demand is itself a gift: it is the light which shows the way by which man, if he will take it, may find the life that he seeks. And it speaks here to nations as well as to individuals.

The fifth word is the church: not an institution seeking to rule, looking for prestige and power, but a fellowship, human in its expression, divine in its source, bringing God to men, uniting men in faith and worship, in mutual help and common service, and constantly bearing its witness to the truth of God and the way of life for men.

Whatever else the church may do, it dare not neglect this task, to make its people clearly and intelligently aware of the meaning of their faith, to challenge the world with this truth of God.

(Addresses continued on the following page)



The Sacraments and Christian Living

W. Russell Shearer

District Chairman, Stoke and Macclesfield District, The Methodist Church in Great Britain.

The Sacraments *are* Christian living, all of it! They are the essence of the setting forth of the Divine life which is the Christian church. They are the expression in corporate action of what the ministry of the Word declares in speech. If a nominally Christian community by-passes its pulpit, its conscience and mind grow unenlightened and its ethical values become lax and confused, but if it neglects its Sacraments it is paralysed at the source. For the Sacraments are what God himself in Christ does within the living fellowship of His church. In other words, Christ lives in and through His beloved and redeemed people, and of this supernatural life the Sacraments are the supreme sign and witness.

It will be well to pause for some little time to examine the background of this conviction. Throughout the Bible as a whole we are continually being confronted by a God who acts. Refined, sub-Christian philosophies stop short of this as they seek to contemplate either a divine principle or a being with power held in reserve, but these attractive heresies have never adequately met the challenge of Biblical revelation, in which we cannot escape the presence of One who will not wait for the initiative to come from without himself but who insists upon fulfilling his own will, fashioning a universe or a man, sifting out the peoples or training a nation, coming alongside the soul of the man he has created or dying for his salvation. Nor does the process cease with either Calvary or the Mount of Ascension. Scriptural theology sees in the Upper Room at Pentecost an equally significant field of divine action, when the Holy Spirit clothes Himself with the Holy Body, the perpetual vehicle of His thought and love. And in the near distance there hovers the conception of that crisis to which everyman's life moves, that encounter in which the living God will cause each soul to render his account, an inescapable judgment in which God is to speak His last word and execute His final deed. All the while God is represented as doing, and it is from this standpoint that we in the Christian church are compelled to consider any situation. It is because we believe this to be true to the ultimate facts that we assert that the Sacraments of the church are Christian living: that is, the life of the Father-Saviour pulsating through the organized fellowship of His church in every detail, though finding most significant expression in the rites of Baptism and the Lord's Supper: "not I, but Christ living in me."

There is, of course, a subtle criticism, widespread and popular enough, which seeks to undermine the validity of the Christian Sacraments by saying they are "only symbols." It can be made to sound convincing but it is completely unsubstantial. The critic might just as well complain that our religion is "only Christianity," because he is really trying to state that the symbol and the reality are unrelated. "Only a symbol!" Take a few successive sound-vibrations, capable of scientific analysis and evaluation, but there are men in a foreign land who will stand upright and be fortified and reassured as they listen to their national anthem, and feel themselves partners with their own people. Take a few square feet of fabric, stamped with certain dyes and in certain patterns, and men will see in that flag the embodiment of principles for which they would be prepared to give their lives. Take a small band of metal, and if you slip it on to the finger of the girl you love it may represent the highest experience of your natural life. To call these things "mere symbols" is to misread life and ourselves, for the symbol is part of the reality. The reality is expressed in the symbol, and in the expressing, is preserved, strengthened, intensified. When people wave the Sacraments aside as being "merely symbols" (and often such people are yielding to the desire to appear advanced) they are in danger of depriving us of fundamental, precious spiritual rights, especially of the right to those creative moments in spiritual experience when we perceive our inheritance, know our unseen relationships, or as Saint Paul puts it, "taste the power of the world to come." In the Sacraments our cooperation with that "God who works" is fused into a luminous and recognisable experience, which at one and the same time attests the gracious purpose of God and manifests His decisive claim upon our human lives. In the symbol we both accept and yield to the real.

We must also remind ourselves of the importance of the corporate nature of the Sacraments. They are symbols to the individual, but symbols of what God says and does through the body of His church. Devastating injury is done to Christianity whenever we try to turn the Sacraments to personal advantage, however pious our techniques may be. This Christian faith hinges upon the purposes of a loving, holy God, a God who undoubtedly works through a community whose integration is faith in Christ who died for *all*. It is nothing short of blasphemy t try to snatch at the common good for selfis ends, reversing the truth that we were mad for God's glory into the pretence that H exists for our ends. So the semi-superstitiou parent who brings a baby for baptism to con form to family convention is at one with th communicant who regards the Lord's Suppe as a cultus to promote individualist piety i disregarding the basic fact that God work through His community. The Sacraments ar Sacraments of the church, and only throug the operation of the fellowship are they full effectual. That, of course, is our safeguar against priestcraft. Neither in receiving no in giving of grace has the individual an special powers; it is God the Holy Spiri active through a fellowship (in which on man may be for the moment the agent) tha the grace flows into those who for the tim being are linked into receptivity by thei presence, faith and prayer.

From what I have already said it will, hope, be evident that I react strongly agains the all too common view among Protestant that the Sacraments are pious extras, auxil iaries to be called into play when the routin functions of religion seem to be inadequate and that I am equally opposed to the attitud which sees a distinction between the Sacra ments as "spiritual" and Christian living a "practical." Such respectable rationalization are totally beside the mark, for we are in volved in a matter of life and death. The de Christianization of the western world, now revealing its true character and consequences is only part of the picture of man's essentia insufficiency and sinfulness: that is the death On the other hand we have the offer of lif in the gospel, with its promise of fulfilmen through deliverance, agonizing but complet including the whole range of natural ex istence and encompassing man's own destin "beyond the flaming ramparts of space and time," or, as the ancient church formulas put it, "with Angels and archangels and all the company of Heaven." With all its majestic efforts to analyze this tension and to expound

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this great salvation, historic Christianity has always found that to give satisfying expression to these ultimate truths it must exchange the language of theology for that of worship.

The evangelical Christian, especially the Methodist, is obliged to draw out two or three inferences from this view of corporate worship, in which the Sacraments are strategic centres. The first will reinforce his traditional message that Christ's salvation is for all. If it be granted that in Baptism and the Lord's Supper it is God who is acting through His church, may it not be believed that He is saying, "Whosoever will may come?" Neither Sacrament is intended to be a test of exclusion or even of orthodoxy, but rather an opportunity through which the Holy Spirit reaches out, through the corpus of believers, into the life of mankind in the name of Christ. Any child may be baptised —and the onus is upon the company through whom the grace is offered; any soul may come to the Table with strong hope that the release and cleansing promised will actually be conveyed. In observing the Sacraments the church—any and every church—is proclaiming belief in the redeemability of man as well as in the all-inclusive love of God in Jesus Christ. "For all, for all my Saviour died."

Further, Sacraments which are a witness to the world are an assurance to the Church itself. A time-honored phrase rightly describes them as "pledges of His love." Two centuries of Methodist experience come to our aid as we review the fellowship of believers met in Christ's name. In what connection should we have better hope to receive that "witness of the Spirit" than in that divinely-ordained fellowship centered in our Lord Himself, lover of children and Saviour of sinners?

But perhaps the most striking (and the most characteristically Methodist) emphasis of the church's sacramental worship is upon holiness. "By their fruits ye shall know them." I do not refer, of course, to the exotic types of pietism, masquerading as holiness, though in reality exploiting their vanity and conceit under the guise of a higher spiritual culture. By holiness we Methodists mean what the New Testament means, love issuing in usefulness to God. To feed the hungry, to succor the distressed, to touch the outcast, to care for those who have no claim upon us, to choose the Cross rather than success for love of God and man—this is the holiness of the Lord, and through the Sacraments it is His nature that is offered to us! His Body and His Blood are to nourish and fortify us. His Life is to flow through our souls, so that we may look the way He is looking and go the way that He is going, until it is no longer we, but Christ living in us, the life of Him who loved us and gave Himself up for us. This is Christian living, and we are to be, not His directors, but His instruments in accomplishing it.

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Methodism and Church Union

Gordon A. Sisco

Secretary of the General Council, The United Church of Canada.

Methodism must concern itself with the achievement of church union because of its emphasis on the doctrine of grace.

When Harnack said that the entire Christian Gospel was a question of God and the soul, the soul and its God, he spoke as a typical Protestant of his day. On that view of Christianity the church is of secondary importance; it is conceived as a mere aggregate of individuals who one by one have heard the Gospel, who one by one have been converted to Christ, and who in voluntary association come together to form a church. But the matter is not that simple. The Church was in existence before any of us were born and anything we know about Christ has been mediated to us by a church that spans the centuries. In this sense the church is above and beyond all who make up its present membership. It feeds and nourishes each generation in such a way that apart from its existence and fellowship no individual could possess the fulness of the Christian life.

Harnack was wrong when he defined Christianity as strictly an affair between God and man in the deep privacy of one's inner life. Christianity is triangular. It is an affair between God, me and my neighbor. The grace of God does not come into life unless it goes out of my life into other lives. Jesus insists that a man cannot be forgiven unless he forgives, and that he cannot worship truly if he has ought against his brother.

There are Methodists who smile at John Wesley's high conception of the church and explain it away on the ground of his peculiar upbringing. They had better take him seriously. He insisted that there was no such thing as a solitary Christian. He knew also that before you can have an effective evangelism you must have your institution from which to proceed. He believed in the church, in the sacraments duly administered, in a ministry trained and set apart to exercise spiritual functions, and that within the given fellowship special cells of a more deeply consecrated type of Christianity may well be a necessity. Though John Wesley sought to save individual souls, he was fully aware that Christianity is not understandable apart from community.

This matter of community is a present day issue for it testifies to that for which the world is seeking. It explains to some extent why such a pseudo religion as communism should arise in our day as an aggressive force. At best communism represents a protest against anarchic individualism — that sort of individualism that fails to give to man a conviction that he belongs to a wider whole that could give depth and meaning and strength to his existence. Here in America Protestant individualism has merged with laissez-faire individualism and the individualism of the frontier to produce what is called rugged individualism in industry and commerce. Today these respective ideologies, which in themselves are exaggerations, are represented by the world's two greatest powers now at a point of conflict just short of a shooting war. The church knows that there can be no true individualism which is each man for himself regardless of the other fellow. The church knows also that true and abiding community cannot grow out of the soil of materialistic idealism.

The founder of Methodism did not bequeath to the world an all embracing scheme of theological thought such as the "Summa" or the "Institutes" or a well worked out scheme of ecclesiastical polity, which is the inheritance of the Presbyterian. These things were secondary to his way of thinking. He was characteristically Catholic in his emphasis on divine grace — the power of it, the splendour of it, the availability of it that all men everywhere might be saved. Becoming obsessed by the needs of his own day, he took such available sources as the Bible

interpreted by the church fathers, the theology of the Church of England as set forth in her articles, and by a fine spiritual sagacity selected from these, and from contemporary sources, that which served his purpose as an evangelist. As an Anglican he accepted Anglican orders as of the "bene esse" of the church, but when necessity called, and there was no other way, he ordained Thomas Coke to be the overseer of the Methodist societies in America. He was quick to take over from the Moravians certain religious practices which he deemed beneficial, and helped to provide for a new hymnody that was keyed to the temper of his times. His catholicity of appreciation prompted him to praise the moral insights of Marcus Aurelius, the Christian character of the Roman Catholic Fenelon and set him to work to write the life of a saintly Unitarian lady to be distributed as a tract among his societies.

Humanity today is seeking some central ideology around which the organic concept of humanity can be constructed. Communism claims to have the answer and is making a strong bid for support. It postulates a denial of God and a materialistic conception of the dialectic of history and proceeds to the point where the individual is swallowed up by the mass. Roman Catholicism claims to have the answer and on its purely religious side we might greet it as an ally. The danger of Roman Catholicism to us, however, lies in the fact that it has made its own close-knit hierarchy the vice regent of God upon earth. Disraeli made the observation in 1870 that whenever the world is faced with Revolution on the one side and Roman Catholicism on the other that the free nations are lost if either of the rival forces triumphs. He points out, further, that neither may triumph if there is a third force, or a middle faith, which regards liberty as a moral reality and which possesses its own centre of gravity and motive force.

All one has to do is to measure the forces of Revolution and Roman Catholicism and the growing power of secularism on the one side, and consider the futile divisions and rather cheap sentimentalism of our popular Protestantism on our side, to realize that the hour calls for a new strategy and a deeper purpose. A group of delightful people in a drawing room or even gathered in an ecumenical conference is not a church unless it is moved by convictions that have relevancy to the contemporary scene. The hour calls for Protestant unity. Within that ever widening field of unity let those churches unite that can unite.

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Christian Ideals of Marriage

The Rev. J. V. Waterhouse

Vice principal, The National Children's Home of the British Methodist Church.

The Christian church throughout the world has a positive and definite doctrine of marriage. It speaks clearly on the essential purpose of marriage in the divine plan, on its sacredness, and on its obligations which are perpetual. Though such things might seem commonplace, it is necessary that they be stated because it is these fundamentals which are challenged to-day. Sometimes the challenge is defiant, informed and sinister: more often it is the outcome of thoughtlessness and ignorance.

There is no distinctive doctrine of marriage held by Methodists alone. The Protestant churches, though having varied forms of marriage services, unitedly declare that the loyalties of marriage and the home belong to the loyalties of the kingdom of God. Moreover, this doctrine is shared by Catholics and Protestants alike. Catholics, however, seek to enforce what is the ideal of Protestants, when they declare that "marriage between Christians, duly celebrated and consummated, is dissolved only by death." Protestants say "till death us do part," and mean it, but in certain circumstances permit the dissolution of marriage where conditions have made the spiritual and physical partnership of life impossible.

There are differences of opinion within the Protestant churches as well as between the Protestant and Catholic churches on matters concerning the regulation of family life. Significant though these differences may be, they do not constitute a threat to the fundamental Christian ideal of marriage. On first principles the whole church speaks in unity and with authority. Christian marriage is life-long marriage. It involves a contract made before God. Marriage therefore, in words familiar throughout the English-speaking world, is "an honorable estate, ordained of God unto the fulfilling and perfecting of the love of man and woman in mutual honor and forbearance; and is therefore not by any to be taken in hand lightly, or thoughtlessly, but reverently, discreetly, soberly, and in the fear of God."

In Great Britain, during the first three months of 1947 divorce petitions were filed at the rate of one to every five new marriages. America provides her own figures which point to the same tragic tensions in the post-war world. But the church needs no new doctrine of marriage: her task is to maintain her ideals.

In addition to their giving greater attention to the privileges and problems of marriage, an increasing number of clergy and ministers are offering their time and experience in the service of Marriage Guidance Councils where many broken marriages have been mended.

The Marriage Guidance Council of Great Britain, which has recently received official commendation in the Denning Report (the work of an important committee set up by the British Government, at the instigation of the Lord Chancellor, in 1946, to investigate the incidence of divorce and its causes) has been pioneered by a Methodist Minister, Dr. David R. Mace. It is now proposed to set up throughout Gerat Britain a State Marriage Welfare Service with the double object of providing education and preparation before marriage and of offering help to those in marriage difficulties. This Marriage Welfare Service will operate in collaboration with existing voluntary organizations and here again is an opportunity for the service of Christian men and women. In this way the church can implement her teaching on marriage, for she will thus influence many who would never otherwise have the Christian viewpoint brought to bear on their individual problems. Never let the churches say "Marriage guidance is not our job—our task in the salvation of souls." If souls are to be saved, then marriages are to be saved, for we humans are not disembodied spirits.

The Christian ideal is that man and woman, united in marriage, should thereby be better instruments for God to use in his creative and redemptive purposes. Their union is not for their sakes alone, but for God's sake and for the sake of the community. Although the intimacies of marriage are private and personal, their consequences have profound effect on society. The union of man and woman as "one flesh" offers a new vessel for God to use in the bringing in of His Kingdom, which is not a kingdom of men, or of women, but of both sexes living together in harmony with His purpose. St. Peter spoke of husband and wife as "joint heirs of the grace of life." Through the fellowship of marriage, many Christian men and women have come to know the deeper meaning of fellowship with God Himself for they have been led beyond the horizon of personal desire to lose themselves in self surrender to another. Human love, at its highest, may be a reflection of the divine love. Small wonder that so many of our hymns are love-poems: "he that loveth not knoweth not God." Though there are many other kinds of Christian love besides that of Christian man and wife, we do not believe that there is any capable of higher possibilities for the building of God's kingdom

The Faith of the Christian Church

W. Aiken Smart

Professor of Biblical Theology, Emory University, Atlanta, Georgia.

No spiritual descendant of John Wesley uld place any denominational interpreta- on on Christian faith. The faith which sus- ins us and motivates us is the faith of hristendom, and we glory in the privilege working together with all those who share is historic treasure.

The church believes that all life derives significance from God, and that life's irpose must therefore be centered around od. I am not saying that the church be- eves in God. Probably most people believe the existence of God in some traditional shion, and frequently they imagine that ere is some religious value in such belief. hey overlook the warning of James that en the devils believe in God. People be- ve in the existence of God because the be- f has been handed down to them, but ey find very little for him to do. His func- ons have been taken from him, and they e left with a kind of supernumerary God. he actual forces which are significant in e world they find elsewhere.

Similarly the faith of the church demands at we revise our familiar interpretation of e business and industrial world. But a ristian interpretation of business means uch more than that business will play the me according to the rules. Christianity in- ts on controlling motives, and in the area motives changes are most radical.

To-day man has lost his morale. He has gely lost confidence in his ability to man- e his own world, and he is afraid of a wning hell of his own making. And the urch will not make light of the selfishness d pride and folly which have brought him his present state. But if it has sufficient sdom and sufficient faith, it will bring m to new assurance of the spiritual re- urces upon which he may depend, and to renewed effort for his own salvation which based upon the grace of God. It is part our eternal good news that even God him- f could express himself in the life of a man.

The church has faith in herself. Here, pos- ly, faith is most difficult, for the heavenly asure is contained in a very earthly vessel. e church is made up of simply . . . us. d it is easier to have faith in God than to ve faith in ourselves, even when we are re that we are under God's direction. hen we find ourselves matched with such this, and realize that the salvation of the rld waits in large part upon what God can through us who are so much a part of e world we would save, we may be ex- sed for some trepidation.

Methodist Board of Education

"Unto All the World"

The peoples of the world frightened, suspicious, scheming better ways of loosening the hounds of Hell again. There is a better way of life, not death! The Church which still stands amid the ruins teaches, "Now abideth faith, hope, love . . ." eternal qualities upon which a new world must be built. She teaches, through the Church School, courage, integrity, sincerity, honor; she demands brotherhood, with concern for your brother. Today, as millions bow in world-wide communion remember: the world's last hope arises from this Christian fellowship and Christ, but the world can be little better until men learn of Christ.

THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

Tree Planted By Voss

JERUSALEM (RNS) Dr. Carl Hermann Voss, of New York, extension secretary of the Church Peace Union and World Alliance for International Friendship Through the Churches, planted the first tree in the Truman Grove at the collective Jewish settlement at Ein Hashoffet, on Mount Carmel, founded by pioneers from America.

The grove is the first of a series of plantations to be presented by Christian children in American Sunday schools and churches in memory of the million Jewish children killed in Europe during the war.

Dr. Voss, who was accompanied by Mrs. Voss, arrived here enroute to the United States after a three-month tour of European and Near East countries. His itinerary included France, Switzerland, Germany, Italy, Egypt, South Africa, and Palestine.

Philadelphia Emphasis

Every program of the Philadelphia Conference board of education will be geared this coming year to carry through the Crusade for Christ objective of increasing church school enrolment and attendance, according to a recent issue of the Conference *News Letter*.

The conference program is an adaptation of the proposed program for the Philadelphia Area and is being sponsored by the four districts of the conference board of education. Already many meetings have been held to help local church leaders in their efforts to increase church schoolenrolment and attendance; sixty Crusade councelors have been selected, each to work with six local churches between this summer and December 1948.

Many local churches have set their Crusade goals and are making plans to participate in the church-wide visitation campaign scheduled for September 14-October 12.

Other features of the program include Bishop Fred P. Corson's district meetings on this emphasis of the Crusade, October 20-24; a series of Christian education conferences and Crusade clinics at which members of the General Board of Education staff served as leaders, September 21-27; and two nursery laboratory schools.

Classes for older youth workers and for adults were held at the summer school of Christian Education at Pocono Plateau, with a special course for church school superintendents entitled "The Crusade for Christ in the Church School."

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A $1,100 Letter

This letter, printed and mailed in Foochow, shows that conditions are slowly improving. But inflation still rides high, as you may see by the $1,100 (Chinese National Currency) postage on this envelope.

1947 is the centennial of Methodist Mission in China. The Rev. Judson Collins and the Rev. and Mrs. Moses C. White arrived in Foochow, Sept. 6th, 1847. At times we grow impatient at the apparent slow growth of the Kingdom: the centennial forces us to look back and see by comparison with the early years of fruitless effort, how rapidly the church is growing now. The first convert was won after ten years (9 years, 10 months and 7 days, to be exact) of the most discouraging and persistent work. During that time the first and second groups of missionaries had either died or been invalided home, and the first token of success, the baptism of Ting Ang, came to a third group of missionaries who came out to prove that the Christian witness could not be quenched by death, disease, or the hardness of men's hearts.

Ten years for one baptized convert, not even a full member of the church! Last year the Foochow Conference reported 1009 adult baptisms and 1724 taken into full membership. A few Sundays ago I saw a group of 42 students from one high school received into the membership of Tieng Ang Church (where the celebration will be held in November). Even beyond the boundaries of the church, the leaven is at work. Last December our secular newspapers were avid for Christmas stories and prayers for their Dec. 25th editions. In March while in Kutien I was entertained by the magistrate at an official feast in the county yamen. After the guests were seated, it was a complete surprise to have the magistrate, a non-Christian, ask me to say the blessing,— the first time in all my years in China that I have said grace at an official feast in a yamen.

However there is another side to the picture. Christians in China form only a tiny minority of the population. On Sunday you may see six hundred gathered in Tieng Ang Church for a beautiful worship service,— lighted cross, vested choir, and deeply reverential atmosphere. Then walk down the street to the bridge that Marco Polo tells of crossing,— stores are wide open, and crowds are teeming,—not one whit diminished from the density of Saturday. The work is just begun.

Or go out to the town of Ngie-seu where the Methodist church was started 52 years ago. Ngie-seu rates as a 1200-family town, a population of about 6000. Less than 50 of our 98 church members live in the town itself. The church was built in Ngie-seu because it is strategically located to serve as a church center for 40 surrounding villages. Fifty Christians in a population of six-thousand! Three years ago the village elders decided to prepare a short history and map of their town. Every temple was well marked, as was every corner shrine,— but not the church. Although the church is one of the worthiest buildings in the town, all marking on the map and mention in the history were conspicuous by their absence. Let me repeat, the work is just begun.

Then there is Teng-kau, twenty miles up the river. Forty years ago we had a flourishing church there, but Teng-kau was in no man's land during the time of "war-lordism" and banditry. The church was burned with the village during a vicious battle. The respectable people moved away and the church disappeared. The battles we fight are not all victories.

Concretely what do we need? Here are just a few sample items. The 98 members at Ngie-seu cannot adequately support a well trained pastor. They must have at least U. S. $100 to supplement what the members can give. There are ten other churches like Ngie-seu on the district, and fifteen on the Mintsing District,— the two districts to which Bishop Lacy has appointed me.

We need to reopen Teng-kau. It is strategically located for the evangelization of 100 villages. Since this is practically new work with no church building or membership, it would require in the neighborhood of U. S. $200 a year.

Many villages in our area ought to be opened. We have no church in Loi-ciu, the home village of Dr. Lucy Wang, president of Hua Nang College.

One church needs a bell, another a small organ. Several need communion sets to replace those destroyed by the Japanese.

Methodist preachers go out into these non-Christian environments to live and bring up their families. They need books, medical supplies, Sunday school materials. Their members need religious pictures for their homes.

There isn't anything you want to give, or any amount of money you can invest, that could not be used to advantage in Kingdom building. I will give it my personal supervision.

A final word. China's government is far from perfect. War always breeds selfishness and profiteering. The war against Japan was long and destructive. Preceded by years of civil strife, it is now followed by a civil war of unprecedented ferocity. Do not let the discouraging articles of exaggerated pessimism in your secular press blind you to the vital core of persistent loyalty and idealism in the Chinese people. If China were perfect with an ideal government, society, and religion, there would be no demand for missions. *The less perfect China is, the great need for the Christian message.*

Stop and write us a few lines. A letter doesn't cost you a thousand dollars!

(Rev.) HARRY W. WORLEY
Foochow, Fukien, China

For End of Fear

Boston (RNS) "Because we have not developed moral character to match our scientific knowledge, we are in danger of destroying the human family with the very power that should be our greatest material benefactor," Dr. Harold W. Tribble declared at ceremonies marking his induction as the new president of Andover Newton Theological School here.

Dr. Tribble, former head of the department of theology in the Southern Baptist Seminary, Louisville, Ky., emphasized that "God's design for nature makes it a cosmos, an orderly universe with symmetry and purpose. But man's behavior has made it a chaos, a mighty jungle of conflicting forces.

"The world is in tragic confusion," he said. "We are not able to agree on peace treaties. We cannot solve industrial problems. Intemperance, drunkenness, gambling and immorality are increasing. Divorces are multiplying.

"Fear is the dominant motive of our day. Business and labor are afraid of each other. Governments are afraid of the people. The need of the hour is for courage based upon true knowledge. The truth that our generation needs to learn is that in Christ the universe is a harmonious whole.

"Jesus Christ remains the hope of the world. His plan and power of redemption for every individual must be wrought into social, national and international behavior. It remains eternally true that 'in and through Him the universe is a harmonious whole!"

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Niemoeller Again Attacked

(Continued from page 945)

his leadership have determined, either because of growing Catholic control of the C. D.U., or for any other reason, definitely to turn their backs on that party and to join the Social Democrats, that is hardly a surprising decision. The C.D.U. is actually a sort of catch-all party, into which numerous elements, ranging from extreme conservatives to Christian socialists, have been gathered. It is bound together by a single tie — all its elements are anti-Communistic. But its future is made precarious by the same fact that has made so much trouble for other "Christian" parties in Europe, namely, that once they gain office on their anti-Communist plank, their differing elements cannot agree on a constructive domestic program, so that they bog down in parliamentary impotence and thus lose public confidence. Niemoeller and his friends may have concluded that there is more hope for affirmative action to undertake the social remaking of Germany through the avowed and coherent socialist program of the Social Democratic party than through the confused hodge-podge of ideas which emanate from various branches of the C.D.U. as, for example, in Bavaria and in the Berlin area. If so, there are thousands of indubitably democratic Germans who will agree with their decision.

But in any event, why should Niemoeller's choice of a political party — assuming that this unconfirmed report is true — provoke such a vicious personal attack? Is there anything dishonorable, anything undemocratic, anything not in consonance with his position as a Protestant leader, in such a choice? Or could it be that the dogs are being turned loose again because it is feared that such a decision by Niemoeller and other Confessional Church leaders, if they have made it, will weaken the political position of the Roman Catholic Church? — Reprinted from *The Christian Century.*

Where Is the Federal Council Going?

(Continued from page 941)

commission, founded upon sacred scripture. The organized efforts of labor lead in this direction. Labor is the natural ally of religion in this regard.

The implications for Protestantism of such thinking, if accepted, are immediate and drastic. It becomes the business of the church not simply to theorize or stand idly by, but to give positive content to a program that helps labor become an integral and responsible part of the democratic framework. One step might be to include leadership among the religious vocations and proceed to set up an education and action program in accordance with this faith.

Until the Federal Council of Churches approximates affirmations somewhat like these, I do not see how it can become a decisive factor in shaping the kind of human relations that will insure justice and peace. I do not see how it can have moral authority in an area desperately needing the voice of religion. The 1947 message does not reveal the spiritual insight and moral will commensurate with America's wealth and responsibility in the world. Possibly one virtue of the message is that it truly depicts just where we are.

Stands Against Negro Suffrage

R. E. Eleazer

At the moment three states—Alabama, Mississippi, and South Carolina—are making what appears to be last ditch stands against further extension of Negro suffrage. Each is staking its case upon a different device, all still to meet the test of the courts and of practical utility. Two of these expedients are framed specifically to bar Negroes from the Democratic "white primary;" the third in theory applies alike to both races and to all elections.

In South Carolina all laws relating to primary elections have been replaced and the Democratic Party now claims the status of a private political organization or club, free to make the conditions of membership whatever it pleases. This contention, brought into Federal Court, was promptly denied by Judge Waites Waring, of Charleston, who ruled that Negroes could not legally be excluded from primary elections by this device. Party leaders are appealing Judge Waring's decision and the case will doubtless go to the Supreme Court for a final verdict.

Mississippi Democrats are trying a different plan—that of requiring every person offering to qualify as a Democrat to avow loyalty to the tradition of white supremacy and opposition to Federal laws against lynching, the poll tax, and discrimination in employment. It was assumed that few Negroes would subscribe to these conditions, and apparently very few have done so. No legal test of these requirements has been made.

In Alabama a constitutional amendment adopted last year makes so-called educational qualifications the test. Under this amendment would-be voters may be required not to read and write the constitution, but also to "understand and explain" it to the satisfaction of registrars with arbitrary authority to accept or reject the applicant's explanation. It is stated that plans are on foot to test the constitutionality of this measure.

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Getting a Kick Out of Life

William L. Stidger

"And the world would be sweeter"

Edwin Markham once told me a beautiful and intimate family story out of which came two important things: first, his theory about poetry; and, secondly, one of his finest quatrains—and he was one of the most prolific writers of four-line poems of any poet writing in English.

One day he was telling his son, Virgil, who was then about five years old, that anything in human life was a subject for poetry. He said that there was poetry in every human experience, in every animate and inanimate thing, and that God had put poetry in everything. Mr. Markham promised his child that he would write a poem about anything the child wanted to have put into verse. This became a family game which the poet-father played with his child so that the little boy might begin to see beauty in everything.

One morning young Virgil came running into his father's room, grabbed him by the hand, and with childish eagerness and anticipation pulled father Markham to the window and pointed out a tiny nest with three green eggs in it. The boy demanded with childish but almost imperial insistence, "You said you could write a poem about anything. Now write one about that nest, Father!"

And this is what Edwin Markham wrote:

There are three green eggs in a small brown pocket,
And the breeze will swing and the gale will rock it
Until three little birds on the thin edge teeter;
And our God be glad and the world be sweeter.

I have always loved that Markham quatrain, especially after the poet told me how it came to be written. I like his theory, too, that there is poetry in everything in life if we but have ears to hear, eyes to see, and the heart to understand.

Let's Go Back to the Sabbath

(Continued from page 939)

devoted to God, to faith, and to passing on to growing youth the great tradition of the Christian church.

So, I say, let's go back to the Sabbath! Let us unify, in a way which could be achieved by no other means, the Hebrew and Christian traditions in one great weekly day of religious observance!

Christianity, which would be called upon to make the greatest change, would lose nothing essential. As a matter of fact, our cultivation and defense of a day of religious emphasis each week has been largely in terms of Old Testament authority for such a day. True enough, we can find some early evidences of the transition from Sabbath to First Day in the Christian Scriptures. But they are largely inferences and contain no authoritative commands or instructions. The result is that the average Christian crosses the threshold of his church (when he does at all!) without giving a thought to the fact that by so doing he is observing a weekly memorial of Christ's resurrection. To him, it's Sunday, not Resurrection Day! So, nothing vital would be sacrificed by Christians if we were all to keep the Seventh Day according to the Fourth Commandment.

But First Day and Resurrection must never be forgotten. And they need never be. At Easter there would be a great two-day festival of religious faith which would cover the whole land. All who belong to the Judeo-Christian tradition would be caught up in it. The Sabbath would be observed on Saturday. Christians would visit Jewish synagogues and services of worship, as well as engaging in certain services preparatory to Easter, if desired. On the great First Day, the Christians' Easter, Jews would visit Christian churches and join in the Easter rejoicing. It would be hard to conceive of a plan which would foster goodwill, and bring two great religious communities together in more congenial fashion, than would this proposal.

There would be great gain to the Christian community if it decided to return to the Sabbath. For example, the time schedule of the Jewish Sabbath is infinitely more sensible than that of the Sunday as now observed. Sabbath, beginning at sunset and continuing until sunset twenty-four hours later, far excels the indefiniteness of the beginning of the Sunday, supposedly at twelve midnight, and the general desecration of the day after twelve noon, if not before.

Also, Christians fail grievously in holy day customs. The Jewish lighting of the Sabbath candles, the use of special prayers, to usher in the day, is a custom that Christians could well adopt. The acceptance of the hours of the Jewish Sabbath, plus the adoption of certain Jewish ideals and practices relating to the Sabbath, would be an immense improvement on our present haphazard plan for Sunday.

Jewish and Christian leaders, working together, could devise and recommend a plan for Sabbath observance that would preserve the day for its Scriptural and essential purposes, and bring a new era of goodwill and fellowship among Christians and Jews.

It is rapidly approaching the point in our American culture where it will be some plan like this — or nothing at all. So, I say, let's go back to the Sabbath!

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Is It Just One More?

(Continued from page 949)

the earth. The prayer for World-Wide Communion Sunday must be an ecumenical prayer: "Remember, O Lord, according to the multitude of Thy mercies, Thy whole church; all who join with us in prayer, all our brethren by land or sea, or wherever they may be in Thy vast kingdom in need of Thy grace and succor."

We Methodists have become accustomed to thinking on this great day of two special groups. One is made up of our young men and women who are in the service of their country. Removed from the influences of home and church, living on ships or in camp and barracks, in strange lands and among strange people, they especially need the remembrance and ministry of the church. Through the Commission on Chaplains and the Committee on Camp Activities, we are seeking to give that needed ministry both within and without the camps.

The other group pressing so urgently upon our thoughts as we come to the Lord's Table consists of those who, overseas, are deprived of the comforts and even the bare necessities for decent living. In penitence we may join in the prayer: "We have thought too much of our own comforts and pleasures, and have given little heed to those people around the world whose need cries out. We have not divided our loaves with our hungry brother; we have given little of our energies —or of our wealth—for the healing of the sick and the care of the homeless.

"We have read Thy words: 'Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven.' Yet we know that today in many lands children grow gaunt and sick from hunger, or lie ill without medicine or proper food.

It is providential that The Methodist Church was led several years ago to organize itself, through the three war-emergency agencies (The Committee for Overseas Relief, The Commission on Chaplains and The Committee on Camp Activities) to offer to a confused and broken and anguished world a ministry both for soul and for body, in the name of Jesus Christ. Especially in this favored land, with "the strange new power which God has seen fit to entrust to us, with the rich bounty of material goods which has been our portion," is offered the privilege of leading in this ministry of the Good Samaritan. If the Protestant churches had saints whose images and influence should be exalted among them, surely the first to be canonized would be the Good Samaritan!

This World-Wide Communion Sunday is then, the day of Christ in his atoning death, the day of Christ as the Servant of mankind, the day of opportunity for Christ's followers to draw nearer to the Fountain of all goodness and all truth and nearer to their human brethren of all sorts and conditions.

by W. T. Person and Kreigh Collins

THESE MEN ARE GODS

ADVENTURES OF PAUL NO. 18

WARNED THAT THEY WOULD BE STONED, THE MISSIONARIES LEFT ANTIOCH AND WENT TO ICONIUM AND FROM THERE ON TO LYSTRA. HERE ALL WENT WELL FOR A WHILE, AND THERE WERE MANY CONVERTS. AMONG THESE WAS A HELPLESS CRIPPLE WHO AROUSED IN PAUL SUCH A COMPASSION THAT HE CALLED TO HIM —

STAND UPRIGHT ON THY FEET!

WHEN THE SIMPLE PEOPLE OF THE TOWN SAW THE LAME MAN MIRACULOUSLY HEALED, THEY BEGAN TO SHOUT...

THE GODS ARE COME TO LYSTRA!

THESE MEN ARE GODS!

I CAN WALK!

DAN—THEY ARE TERRIBLY MISTAKEN

THEY THINK WE HAVE THIS POWER

NO NO NO! WE ARE NOT GODS BUT MEN LIKE YOU—WE ARE THE MESSENGERS OF GOD!

THE UNSTABLE CROWD, SWAYED BY THEIR OWN EMOTIONS, LOOKED FOR A MORE DRAMATIC RELEASE FOR THEIR PENT-UP FEELINGS. PAUL'S ENEMIES SAW THEIR CHANCE TO GET RID OF HIM.

THESE PREACHERS ARE DANGEROUS MEN. STONE THEM!

"STONE THEM!"

THAT PHRASE CHILLED DAN. WELL HE REMEMBERED THE HOWLING MOB THAT HAD BATTERED STEPHEN TO DEATH

DAN TRIED TO RUSH TO PAULS AID BUT WAS BORNE DOWN.

AND THEN HELD WHILE HE SAW PAUL BEING STONED - -

LIKE A SHORT-LIVED TEMPEST, THE FRENZY OF THE MOB RAN ITS DESTRUCTIVE WAY, THEN THERE WAS A SUDDEN CALM - - - DAN AND BARNABAS WERE LEFT STANDING BY A STILL BODY

YET - - WHEN DAN BENT TENDERLY TO PICK UP PAUL -

BURY HIM, YOU TWO, AND THEN GET OUT OF LYSTRA OR WE'LL GIVE YOU SOME OF THE SAME

WAS PAUL DEAD? DID THEY BURY HIM? SEE NEXT WEEK.

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